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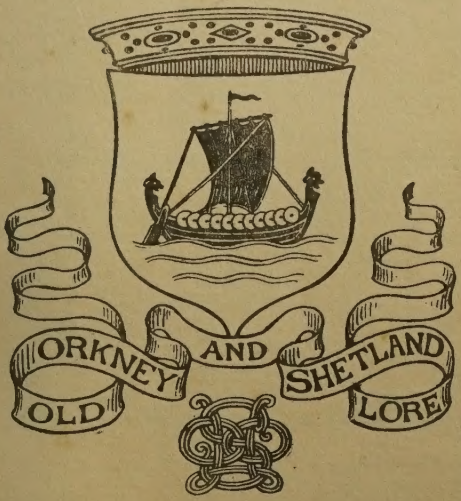
Old-lore Miscellany

OF

Orkney Shetland Caithness and Sutherland

VOL. II.



OLD-LORE SERIES

VOL. II.

OLD-LORE MISCELLANY

OF

ORKNEY SHETLAND CAITHNESS

AND

SUTHERLAND

EDITED BY

ALFRED W. JOHNSTON and AMY JOHNSTON

VOL. II.

(Continuation of Orkney and Shetland Miscellany)

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LUNNA HOUSE, LUNNASTING, SHETLAND.

From the original water colour drawing by the late Sir Henry Dryden, Bt., 1851.
In the possession of Benjamin D. C. Bell.

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NOTES.

CAITHNESS OLD-LORE.—On and after April we hope to include the history, antiquities, place-names, and folk-lore of Caithness in the *Old-lore* series, in accordance with our original intention, of which a special prospectus will shortly be issued. A study of the whole district of the ancient Norse Earldom is found to be indispensable in illustrating each part of it. Subscribers should bring this under the notice of any Caithness friends, and the Editor will be pleased to receive names and addresses of any persons likely to be interested in the subject. A list of Caithness subscribers will be printed in the April number. The following have been elected members of the *Old-Lore* Committee to represent Caithness:—Ex-Provost Rae, *convener*; Alex. Bruce, Town Clerk, Wick; Wm. Nicolson, Convener of the County Council; George Bain, Librarian; Dr. Cormack, M.B.C.M.; Rev. D. Beaton, *Hon. Secretary*.

ORKNEY AND SHETLAND SUBSCRIBERS.—Our Orkney and Shetland subscribers must remember that we started our series with the avowed intention of including Caithness, as part of the Old Norse Earldom, and on that understanding many Caithnessians were enrolled. The new Caithness subscriptions will go entirely to enlarging the series, so that, as the same space will still be devoted to the Islands, our original subscribers will be the gainers thereby.

OLD-LORE MATTER.—So far the *Miscellany* consists entirely of the voluntary communications of the subscribers themselves, and the nature of its contents is therefore solely the result of their own efforts and wishes. Subscribers, who may be unable to send any literary contributions, will much oblige by suggesting subjects which they would wish to see dealt with.

As regards the *Records*, it is self-evident that it is almost solely from them that the history of the Earldom

can be compiled. Eventually we hope to have them all printed. Meanwhile, for the sake of variety, we have started two series—Norse and Miscellaneous Documents and Sasines. The first two volumes of Orkney and Shetland Sasines will be arranged to be bound in one volume, so that another series, of general interest, may be begun at an early date.

It should be recollected that the object of the whole series is to record everything necessary for the compilation of our history, which is the only scientific method by which such a work can be carried out.

It is only by the co-operation of all interests that the individual interests of subscribers—be they antiquarian, literary, genealogical, or otherwise—can be satisfied. We sincerely trust that each one will bear this in mind, and bear and forbear in carrying out our patriotic scheme. Apart from individual interests everyone must surely wish to co-operate in gathering together material for the history of their native land.

Individual subscribers will further this object by communicating their criticisms and opinions to the Editor, and by inducing others to subscribe, so as to increase the usefulness of the series, and to provide more funds to print more matter, and thereby expedite the work. The initial cost of printing is about the same for any number of subscribers, so that additional subscription goes entirely to increase the output.

MISCELLANY AND RECORDS.—These will now be issued under separate covers, so that the various parts of the several volumes may be at once arranged together ready for binding. There will, therefore, be eight numbers issued each year, viz., four numbers of Miscellany and four of Records.

SHETLAND PLACE-NAMES.—Mr. James J. Brown, Assessor, Lerwick, has been elected Hon. Secretary, and instructed to form a Committee for the collection of the place-names of Shetland.

RESEARCH FUND.—Captain A. L. Work sends a gift of £1, and Mr. J. A. Teit 3s., to this Fund.

GIFTS.—Mr. John N. Anderson, Provost of Stornoway, Original Subscriber, sends the ordinary subscription of half-a-guinea, in appreciation of the work of the Club.

LUNNA HOUSE.—The frontispiece is a view of Lunna House, Lunnasting, Shetland, from the original water-colour drawing of Sir Henry Dryden, Bt., sketched in 1851. The estate of Lunna was acquired by the Hunter family in 1660. The last of this name was Robina Hunter, heiress of Lunna, born 1829, died 1863, married in 1846, Robert Bell, advocate, Sheriff Substitute of Shetland, afterwards Sheriff Substitute at Falkirk, Stirlingshire. The estate of twelve thousand acres was sold in 1892 to Robert Hunter Bruce, now of Sumburgh. The present house, as seen in the sketch, mostly dates back to about 1660, no addition having been made of recent years. The last laird, Robert Hunter, who was born in 1778, died 1833, took an active interest (when the Reform Bill was before Parliament), by residing in London, and never losing an opportunity in urging the claims of Shetland to the representation which it obtained in 1832.

CHILD'S DOLL IN FOLK-LORE AND HISTORY.—Mr. Edward Lovett has a large collection of Folk objects, which he desires, in time, to convert into a Public Museum. He is now collecting information regarding one of these objects, viz., the Child's Doll, and would be very glad if any reader would give him any information on the folk-lore of dolls in Orkney, Shetland, Caithness, and the Scandinavian North generally. From information he has collected in all parts of the world, he finds that the child's doll is so mixed up with symbolism and ceremonial that it seems more than probable that as a toy it emanated from something analogous to the Religious Motive, as is the case with so many game toys in use in the present day, *e.g.*, the direct transition from the ceremonial to the

"Child's Toy Doll" of the Moqui Indians, of Arizona. Christmas dolls represent, especially on the Continent, Saint Nicholas, as well as Ruprecht. As a survival of Human Sacrifice, a doll was thrown into the Nile to propitiate the Nile God for a "Good Nile." Other instances of the use of dolls occur in Witchcraft. A doll figure acted as a receptacle of the Spirit in China, New Guinea, and Central Africa. Mr. Lovett believes that there is more in the simple child's doll than is dreamed of in our philosophy.

The Editor will be glad to receive any information on the subject.

THE NAME OF BOTHWELL IN SHETLAND. — James Hepburn, Earl of Bothwell and Duke of Orkney, after his forced separation from Mary Queen of Scots, fled north, as we all know, in 1567 to his Dukedom. His former ally, Gilbert Balfour of Westray refused to admit him to the castle of Kirkwall, and the disappointed Duke was compelled to flee to his possessions further north, his Lordship of Zetland. The Fowde there, Olave Sinclair of Brew, was more friendly (Schiern points out that Bothwell's mother bore the name Agnes Sinclair) and he was allowed to remain in the Islands. He was in Dunrossness on August 14th, and began a series of adventures savouring very much of piracy. His foes sent a fleet to Shetland under Kirkaldy of Grange and Adam Bothwell, Bishop of Orkney to arrest the Duke and disperse his turbulent force of "gentlemen," and they arrived in Bressay Sound, where Bothwell's ships were at anchor, on August 25th. Bothwell was on the mainland at dinner with Olave Sinclair, but his ships immediately cut cables and sailed north, hotly pursued by their enemies. We need not detail the pursuit which is given in every history of the northern islands, except to say that the Duke succeeded later (as Schiern says) "in escaping unobserved across Yell sound and the island of Yell, to his ships in Unst." Thence after a fierce naval

battle his ships were blown far out to sea, and the unfortunate Duke was fated to die in captivity in Denmark, while his enemies returned south, only to announce early in September that their prey had escaped. It is an interesting fact, considering the short period of his residence in Shetland, to find that for some generations certain Shetlanders bore the name of Bothwell. It is not very likely that they acquired it from Bishop Adam or from relatives in his suite. It seems more probable that the Duke, forgetting the Queen, took *more suo* a Shetland wife during his short career in the islands. At any rate the Commissariot Registers of Shetland give the following entries which are worthy of note.

Barbara Magnusdochter, spouse to the deceased John Bothwellson in Brugh. 14th July, 1613.

Agnes Bothwellsdochter, spouse of Schewart in Quayfirth. 19th July, 1615.

Magnus Bothwellson in Cauldstay. 19th July, 1613.

Nicol Bothwellson in Brugh, Yell. 19th August, 1613.

Erasmus Bothwellson in Burravoe. 1st Sept., 1615.

Mathew and Bothwell Erasmussons in Wairavo, Northmaven. 7th August, 1630.

Bothwell Erasmussone in Northmaven. 10th August, 1631.

Barbara Bie, spouse of Bothwell Erasmusson in Hamnavoe. Died, February, 1648.

A. Francis Steuart.

Fairies in Westrey.—Muilie, a large hillock in Skelwick, now in grass. Mr. John Driver says the old people used to go when the cows calved and pour down milk and meal through a hole in the top. He says that Hodgeylay, near Garth, was a place famous for fairies, who used constantly to steal the milk from the cows at Garth. On one occasion one of the girls was down at the knowe, and coming home, said she had heard the Stout Stumbler say he had been burnt, or got himself bruised. She was telling this at the byre door to the other women when a

fairy stumbled [and] another[1] dashed out past them, apparently in great alarm at the news.—*G. Petrie's Note-book, No. 9*, p. 135. 1866.

Note.—A similar custom of pouring milk down a hole in a mound is related by J. Paterson, 1833, in connection with "Wilkie's Knolls," near Pierowall, Westrey. *Orkney and Shetland Folk-lore*, Folk-lore Society, p. 47. —EDITOR.

WEATHER LORE.—I was intimately acquainted a good many years ago with a fisherman in Tankerness who, in connexion with his calling, narrowly watched the state of the sky, the form, shape, movement, and texture of the clouds, so as to know whether it was to be storm or calm, rain or drought. From his continual observations, he was seldom wrong in his prediction. He also believed that the phases of the moon had some influence over the weather. If the change happened in the afternoon fair and fine weather might be expected, but if after mid-night, changeable and stormy, which often happened as he predicted. He also paid great attention to dreams. He believed certain kinds of dreams foreshadowed particular events. In many cases his interpretation was correct, and whenever the dream was repeated, the same occurrence happened. For example, to dream about fish alive and swimming in the sea, meant that rain was sure to follow. To dream of low ebb-tide foretold stormy weather, if of full-tide, fair and fine weather. If about sheep, cattle, horses or dogs in motion, high winds. If about ministers, the same. If about green grass or corn, sickness of oneself or of a relative. He once remarked that he had dreamed of tying a cravat of green rushes about his neck, which he immediately interpreted as an attack of sore throat, which seized him in a day or two. When ill, he would always dream that he was carrying a heavy burden. On recovering, he would dream about a beautiful star-spangled sky, and on awaking

[1] This may read "a fairy stumbler's mother."

he would speak about the pleasing sensation he felt. All this and more has been my experience all through my life-time. I have also noticed that in whatever direction from my place of residence the dream was located, the change of weather always came from that quarter. The only explanation I can give is that the various subjects of these dreams arise from the different states of the body, the mind, the nervous system, and the atmosphere. It is well known that the weather has a powerful effect on the lower animals. How playful will puss get in stormy weather. It is a popular notion that to take a passage over sea along with ministers there is sure to be wind and a rough passage. What this superstitious idea arose from I do not know. Although dreaming about ministers means that wind will follow, yet I cannot believe they have any influence over the elements. I could not help noticing, a number of years ago, on stepping aboard the steamer at Stronsey, that there were three or four ministers there, when it was blowing a gale of wind. On coming to Eday they left, and shortly after it became calm and so continued until the vessel arrived at Kirkwall Pier.—JOHN SMITH.

HAFNARVÁGR, ORKNEY.—Professor Munch identified Hafnar-vágr and Orka-haugr of the Orkney Saga with Meðallandshöfn and Orquill in Orphir, and thought the former was called simply Höfn. The Saga incident is as follows: In Yuletide, 1153, Earl Harald Maddadson arrived at Grimsey with four ships and two hundred men, and lay there two nights, probably at Sandside Bay. He then landed at Hafnar-vágr in Hrossey, or Mainland, and from there went by Orka-haugr (now identified as Maeshowe) to Fjörðr (now Firth) to attack Earl Erlend and Swein Asleifson. There was no necessity for Munch to take the Earl out of his way, by Meðallandshöfn, to Fjörðr; as, opposite to Grimsey, where he lay, was Stromness Haven, the finest in Orkney,

where Hafnarvágr remains to this day in *Hamlavoe*, the name of the head of that haven. It has been suggested that Hafnar-vágr was probably some place in the Bay of Ireland. But no one acquainted with this open shallow and low-ebbing bay, would ever attempt to land there with four sea-going ships of two hundred Vikings.—A. W. JOHNSTON.

FAIRY HAUNTS.—The hillock of Congesquoy in Swanbister, the roadside spring of Voldigae in Tuskerbister, and the roadside place above Skaill, in Tuskerbister, where an interment was found, were all looked upon as fairy haunts.—A. W. JOHNSTON.

SHETLAND PHRASE AND IDIOM.—Readers of *Old-lore* are much indebted to Mrs. Saxby for her contribution to its pages on the subject of "Shetland Phrase and Idiom." As she points out, many of our northern phrases are most expressive, and have no English equivalent. I have never forgotten the first occasion on which this fact was brought home to me. Walking with a young friend in Edinburgh, we passed a restaurant, from the underground kitchen of which a hot air was being wafted out. My friend asked if I felt the "hate eun." I pointed out that that was a very un-English expression, and should not be used so far from home, to which he retaliated by asking if I could give him an English phrase half so expressive. I had to confess my inability to give him any phrase whatever that would convey the correct meaning.

It may not be generally known that the mode of procedure at the "Riding da hagries," described by Mrs. Saxby, is of very ancient origin. It seems that in Rome, as far back as the year 630 A.D., in certain cases the purchaser of property had to get a certain number of witnesses, from three to twelve, according to the extent of the ground, and a similar number of boys. All these proceeded to the ground purchased, and in presence of the witnesses and boys the money was paid, after which

each of the boys received a severe flogging and had his ears pulled, so that the transaction might be so impressed on their minds that they would never forget it.—A. CRAB.

QUERIES.

SHETLAND SHIPWRECKS.—I am told that in the year 1848 a schooner laden with dried fish and meal was lost on the Voder Reef, near the Mull of Eswick, Nesting, Shetland. The crew perished and the cargo was lost. If any reader can give name, port, date, &c., I should be much obliged.—R. Stuart Bruce, 28, Castle Terrace, Edinburgh.

HENDERSON, OF GARDIE.—In the "Scottish Antiquary," Vol. x., mention is made of the will of "John Henderson, of Gardie, who died April, 1602"; according to this will he was married to Marion Androisdochter, who survived him, and had a daughter Marion. Who was this John Henderson? Was he related to the family of Henderson of Buness and Gardie? No mention of him is made in Mr. Grant's book. In Balfour's "Oppressions" we find a John Hendersonne of Dunrostness, who was one of the witnesses against Bruce of Cultmalindie in 1575. Is anything known of him or his family?—A. S. M.

THE MINES OF ORKNEY.—Can anyone tell whether gold or silver has ever been found in Orkney in paying quantity? Lead has been worked in several parts of the Mainland, in Westray, Sandey, Hoy and S. Ronaldsey. In the last-mentioned district, near the parish manse, there was until recently an opening below the banks which led into an old disused mine, and traces of air shafts can still be seen above. Wallace refers to this as having been abandoned when he wrote in 1688. In 1576 the lead mines of Orkney were granted to George Douglas and others who, also at that time, had gold mines in Lanarkshire. Tin, copper, marble, and alabaster are also said to have been found in the county. Have any of these been worked at a profit, and if so, when, where, and by whom?—J. M. L.

STEWARTS OF NEWARK, SANDEY.—Colonel John Stewart of Newark, who is frequently mentioned in the Orkney records of his time, died about the year 1653. Can anyone tell what became of his family, and whether a daughter of his was married to one of the Stroma Kenedys?—J. M. L.

SUTHERLAND.—Can anyone tell where the Sutherlands in Shetland came from?—H. M.

GORN.—Would some reader of *Old-lore* kindly inform me, through its pages, the meaning of the surname Gorn? In what country had the name its origin; from what language is it derived; and in what localities, besides Holm, in Orkney, are there people bearing this name?—C. G.

The person-name Gorn is probably derived from a place-name, such as Gorn in Rendall, or Westrey, etc.—EDITOR.

HAAKON.—A correspondent in *Notes and Queries* (10 S. vi. 25) says that the name Haakon "seems to have been kept up" in the Orkney and Shetland Isles "from the days of Earl Hakon, the half-brother of the Earl of St. Magnus." Mr. Alex. Russell, Stromness, asks: "Can he give us examples? I know one or two individuals with the Christian name Magnus, but none called Haco, nor can I find any example of the name in Peace's 'Almanac and County Directory.' Haco is not common, either, among Orkney place-names, the only example I know being Haco's Ness in Shapinsay."

SKYLARKS IN ORKNEY.—Mr. Alex. Russell, Stromness, in *Notes and Queries*, writes: In chap i. of "The Pirate" Scott makes Magnus Troil speak of "the skylark which I once heard in Caithness." Why should he need to go as far south as Caithness? The skylark is very common in this part of Orkney. Was it not so in Scott's day?

REPLIES.

WICK BARROW AND FOLKLORE OF MOUNDS.—My opinion with regard to the origin of what I may call the

"destruction and replacement" tradition connected with Wick Barrow depends on the proved fact that the mound has been opened and refilled, and that there had been local objection to such interference, on account of its being regarded as a fairy mound or ancestral sacred place. Whether the excavators were, as I see every reason to believe, the Romans, or not, does not affect this question. The actual historic fact is that at some long ago period the mound has been broken and at once repaired, as the tradition suggests. That similar traditions attach to other mounds is no doubt the case. The results at Wick may give the reason for their origin, and it might be equally possible to verify them. The folklore of Barrows has never, I believe, been systematically dealt with to any extent, and it would be of distinct value if the Editor would ask for as many examples of this tradition as possible, with such details as would serve to show whether the mounds to which they refer are known, or appear, to have been opened or not.—CHAS. W. WHISTLER.

It is only in the case of such natural, artificial and other mounds, standing stones, and other localities which are regarded as *fairy haunts*, that folklore predicts ill to those who interfere with them, and that any such interferences will be remedied by the following morning. Such lore is the natural outcome of the popular belief in (1) the power of fairies to do ill (elf-shot, changelings, &c.) if their habitations are disturbed, and (2) their magical power of making their underground dwellings instantaneously visible and invisible to human eyes—the entrance closed and grass-covered as though nothing had been disturbed. This latter belief would be strengthened by excavations being actually repaired secretly during the night by superstitious people wishing to appease the outraged fairies. It is hoped that any readers who possess any lore on the subject will communicate with the Editor.—A. W. JOHNSTON.

THE FALL OF ADAM.

An Orkney Story.

ADAM SPENCE—he wis ey caad Aidam—bede in a peerie hoose ih the Hillside. He wis sed tae hae a hape o skill aboot kye an horse, he ursed tae geong aa' roond libben foks' grises, calves, lambs, ey an even staigs; de staig libben wis a gret day, as gret as a buikan, thir wis ey a bottle or mebe twa, forby ale: an aa' de neebors wis bidden tae hid. He wis wint tae kill swine fur aa' the hooses ih Costaside, Swannaside, Abuin-de-hill, an Beuquayside, an feintie ting wad he taak fur duan hid bit de blethers. A meny a ane winderd whit Aidam did wae aa' the swines' blethers; bit, bean kind o orra in his weys, nane wid spier him. Kirstan—shu wis Aidam's wife—telt some o de neebors dat Aidam wis wirken at sumten ih de barn, shu kent no whit hid wis, bit hid wis maistlens aa' hethercous an swines' blethers. Ae day Aidam tuik Kirstan ih the barn, an shawed her whit he was makan. Shu sed eftir: "Hid wis twa tings verra like de wings o' a whitemaw bit far biggar, wis made o hethercous tied tagither, an swines' blethers rippad open an spred oot on de tap o' de hethercous an shued tae thim." Aidam telt his wife, dat he wis geyn tae flee wae dis twa wings, he miteno' shust be able tae rais his flite aff o' the plain grund like a doo or a teaoo, bit he towt hid wid be aisy fae the tap o' de pate stak or de eashens o' the barn, an sed he wid hae a try the morn, bee'swill. Neist day Aidam tuik his wings, geid on de tap o' the kil, spred dem oot, jumped aff an cam doon plirt ih the midenpow. He managed tae crawl oot an wis chust rubban the iper oot o' his een whan he saw the ministar, a peerie bit fae de hoose; he minded on then dat the ministar hed telt hid oot o the pulpit on Sabbath, dat diss wis tae be veesitan day ih the Hillside. Thir wis nae

time noo tae wesh, so he chust ran in an sed: "Kirstan, here's de ministar coman roond de picky dyke, a'l hide mesel under de ben bed an doo'll tell him am no hame." De wirds wis hardly oot o' his mooth whan dey hard de ministar's feet on the brig-stanes. Aidam wis hardly won weel trow de ben doar whan click geid de snake, an in cam de ministar. Efter sayan guid day, an diss an dat, he luiked roon de hoose an sed: "Where is Adam?" "O! sir," sed Kirstan, "dey cam an tuik him awa tae Sianwick on de huidans o the night tae help a whyoo wae her first caff, am shuar he wis sweer tae geong, kenan you war coman, bit dan der wis de puir dum bruit mite a deed fur want o his help." The ministar sed nathan, bit tuik de Bible an red a piece oot o' the tird chaptar o' Genesis, closed de buik an began speeran de bairns some whestions oot o de bit he hed chust red—wantan tae ken kin dey hed been lisnen. He wis fairly playsed wae the wey dey ansard his whestions, claped dem on de heads an even leough at some droll ting ane o' dem sed. He turned dan tae Kirstan an sed: "Into what state did the fall bring Adam"? Shu huid up baith her hans, geid a gret geoldar o' a liach an sed: "Lord's mercies, sir, in a naful state o dirt: shust bide till you see him." Dan shu ran tae the ben doar, opened hid, an cried: "Come but Aidam, he kens aa' aboot hid." When shu turned her aboot, aa' shu saw o' de ministar wis his back gayn trow de ooter doar, an shu declaired tae her dean day he wis liachan. I duno ken if Aidam ever tried his wings again, bit hid wisna safe tae say onyting tae him aboot fleean.

ANDREW L. WORK.

SOME OLD-TIME SHETLANDIC WRECKS.

VII.

IN the year 1743, the "Magdalene," a Scottish vessel, laden with timber and some brandy and soap, was wrecked near Mail, West Burra.[1] She belonged to the port of Dysart, and was owned by her master, Henry Bonthorn, (? Bonthron), of that town. John Cuming, Sand, bought the wreck and cargo. The vessel was plundered and Cuming petitioned the Admiralty Court to direct salvors to deliver up to him anything that they had saved from the wreck, "which the Court did."

A French ship called, so far as I can make out, "La Bonne Amie," was lost, circa 1760, on a "baa" or sunken rock, at the north side of the entrance to the East Voe of Quarff. Nothing now seems to be known regarding the cargo, rig, &c., of this vessel; but the "baa" is reported to be called after the name of the master of the ship, which the people of Quarff pronounce "Weeper."

Although not strictly coming under the head of "Wrecks," perhaps the following short account of the stranding of the "Adventure" may be of interest:—In 1762, either on the night of the 23rd or early morning of 24th September, the "Adventure," ship of London, James Cooper, master, stranded at Lerwick.[2] She was laden with a cargo of dried salt fish for exportation, and was driven from her anchors "by a violent hurricane of wind from the south-east to the east, and went ashore between the Mount or Fort, and the North Ness." The master, as wont was, protested at the main-mast, in presence of the

[1] Admiralty Court Records.

[2] Protest before Mr. William Chalmers, Collector of Customs, Lerwick.

crew, that whatever might happen to the ship or cargo would not be imputed to any fault in the ship or mariners, but solely to the violence of the tempest. The cargo of the "Adventure" was discharged, and the ship was heaved off the rocks, but had to be laid on shore again for the purpose of repairing a leak which had not been discovered until she was re-laden. John Dick, James Nice, and David Eagletown, three of the crew, appeared before Mr. William Chalmers, the Vice-Admiral Depute, and deponed that what the Master had protested was true.

A clipping in my possession, taken either from the "Shetland News" or "Shetland Times," I am not sure which, tells of the wreck of a French smuggling vessel at Spiggie, circa 1762. Great excitement was occasioned in Lerwick by the arrival of the crew of the vessel, fifteen in number. The master, in his statement, set forth that his vessel, a three-masted schooner, was bound for Quebec, and that, encountering heavy gales from the north-west, he had endeavoured to run for shelter to Scalloway, but had come to grief at "the Ness." It was thought at the time rather curious that nothing in the shape of cargo should be washed ashore with the exception of a number of casks of brandy, but it was not suspected that the vessel was a smuggler. Eleven of the crew seemingly went back to France, but the master and three seamen remained in Shetland, each of the four men being assisted by two Shetlanders, to keep watch over the salved cargo during the night time. Tarpaulins were drawn over the casks of cognac, and all was made secure. Trusting in the honest humility of the Shetland watchers, the master betook himself to Lerwick, accompanied by the heir of "one of the heads of the place," and in the company of the "gentry" of Lerwick, several delightful weeks passed away, the French captain being made much of. At last the skipper was obliged to tear himself away, and journey back to Spiggie to see that the brandy had not been tampered with. All seemed correct, and the captain was

charmed with the trustworthiness of the good islanders. "Daffing" and dancing were the order of the day at Spiggie. Now and again the master would lift up a corner of the tarpaulin to make sure that the concealed treasure (which had already been bargained for) was safe. Oh, yes! all was well. A second journey to Lerwick was made, horses were at the service of monsieur, and another outing was indulged in. London was communicated with; France was apprised of the "situation" of monsieur and his vessel, but no letter came and no reply. A Council was then held, over which the Captain presided. A few gentlemen of Zetland undertook to get customers for the cargo salved; one or two kegs were broached, and the contents regarded as a sample of the rest still under cover. In a short time, however, it was found that nearly all the kegs and casks had been tampered with—in the centre of the mass were casks quite empty, here and there a full one, and many filled up with water. It appeared that incessant raids had been made upon the cognac under cover of darkness, but the skipper took the matter very coolly, seeing that he had realised but little for his brandy, and the moneyed individuals who had bargained for the casks were silent, knowing better than to become suspected smugglers by the Customs people at Lerwick. The whole matter was hushed up by the arrival at Dunrossness of the sister ship of the craft that had gone to pieces. Several Ness "yoles" boarded the new comer, a heavy sale of cognac was negotiated on board, and it soon became apparent that the captain of the first ship was an out-and-out smuggler, and an associate of the master of the second arrival. The four ship-wrecked Frenchmen went on board the new smuggler which, after a little delay, put to sea again. The great supply of brandy is yet spoken of by the old people of Dunrossness, where grandfathers had many a good tale to relate regarding the wreck.

R. Stuart Bruce.

TOWNSHIPS AND SURNAMES.

ON comparing place-names with surnames in Orkney, one is struck by this: that not merely have many townships given rise to family names, but that even more have not. For instance, taking the townships of Harray (which was practically all odal land), as given in the 1503 and 1595 Rentals, we find Knarston, Corston, Corrigall, Rusland, and Winksetter have given surnames in use at one time or another, while the old Harray name of Brugh is obviously derived either from Overbrough or Netherbrough. On the other hand, Mirbister, Garth and Kingshouse, Noltland (or Noltclet), Hundscarth, How and Ramsgarth (or Rannisgarth), Binbister, and Grymeston appear never to have been the designations of families. In Paplay and Grenewall (which had all been "bocht and conqueist be umquhill Erle William," except two small patches), out of the twenty township names recorded in 1502, only four—Dowcrow, Flawis, Skaill, and Bankis—have ever been surnames, and it seems doubtful, in fact unlikely, that the last three arise from this district. Can any deductions be drawn either as to the land or the families on it from a consideration of these, and numerous other, instances?

In the first place, it is clear that a district like Paplay, inhabited by tenants, gave rise to far fewer township surnames than an odal stronghold like Harray. (A study of other parishes will corroborate this). Of course the names of individual farms were given both to owners and tenants in all parts of Orkney, but the case of townships alone is being considered now. A township consists, and consisted then, of several farms, each farm with its own distinctive name, and one finds that in a limited number of cases a man took his name from the whole

collective group. In these instances it must follow that he either owned the whole township, or at least the "head buil," "chemis place," or principal manor in it, which, instead of being called Nisthouse, Midhouse, or some such name, was styled the Bu, Hall, or House of the Township. In the latter case, as in the former, the whole township must originally have been the property of a single family; thus the Hall of Rendall means the head-buil, or eldest son's share of the property of Rendall,[1] the rest of Rendall being available for daughters and younger sons, but the lands of the hall indivisible by Norse law. It would require an exhaustive search through the land records of the various townships to afford full proof of this, but such examples as the Hall of Rendall, the Hall of Ireland, and the Hall of Cursetter, etc., each associated with a well-known family name, come readily to mind; while on the other hand, it would be difficult to suggest any reasonable alternative explanation.

It does not follow that where no surname has arisen, therefore a different condition necessarily prevailed. A vast deal of once odal land had passed into the hands of church or earl before regular permanent surnames existed in Orkney; and a township lost its old individuality, while a name, so to speak, got nipped in the bud. In the fourteenth century a man might be called Magnus of Yarpha so long as he owned Yarpha, but if he sold it, his descendants would probably take a new designation. Besides, we have practically no data concerning the land itself previous to the 1497-1503 Rental, and by that time these changes of ownership were already accomplished. Before then, without the clue of a surname, one is groping in the dusk. At the same time one can pick up a few indications of the relationships between land and names, even though, in many cases, they be only relationships existing at the end of the 15th century.

[1] The township of Rendall of course is meant, not the parish.

Some head-houses, such as the Hall of Tankerness, the Bu of Orphir, and the chemis place of Toab provided no surnames, but in each of these particular cases an explanation is apparent upon going into their records. Tankerness, at an early date, was owned by a family already possessing the old name of Groatt; the Bu of Orphir was set to the Halls; and Toab was owned in turn by the Kirknesses, Frasers, and Sinclairs. There must also have been a certain number of township surnames unrecorded and now lost, though not enough to account for more than a comparatively few omissions; or no doubt, in some cases, the head house had a separate distinctive name of its own. But apart from these, we find townships which were merely portions of larger properties, or were included in earldom lands or kirklands, inhabited (like Paplay) by tenants; while in a very great number of instances the township consisted, from early times, of several small estates, some of them no doubt with a more diminutive chemis place or nucleus of their own. In this connection it is significant that few of the very large townships, comprising a urisland or more, are associated with surnames. Doubtless they generally consisted of various smaller properties.

The parish of Stenness provides a singularly complete series of demonstrable examples of these different conditions. In the 1503 Rental six townships are enumerated: Ireland, Clouston, Stenness, Bigswell, Dowscarth, and Germiston. Of Germiston alone, nothing is apparent, except that while Earl William Sinclair bought $2\frac{1}{2}$ pennylands there, the other $3\frac{1}{2}$ remained odal, and that the family of Germiston took their name from it. Ireland had its Hall of Ireland and family of Ireland, and Clouston its House of Clouston and family of Clouston. On the other hand, Stenness became kirkland by bequest of "ane uthale woman" and was inhabited by kirk tenants; Bigswell belonged to the old Norman family of Louttit, and Dowscarth formed a portion of the Irelands'

estate, part being bequeathed by them to the church, and the rest inherited or acquired by the Louttits. We find, therefore, no surnames derived from any of these three townships.

Very small townships form an exceptional class for obvious reasons. Being little—if anything—more than single farms, they frequently gave surnames to men who were merely tenants. For instance, Winksetter in Harray, consisting of a single pennyland, was bought by Earl William and set to John Ismond's son, and in the index to Testaments in the next century appeared the name of Winksetter.

Applying these deductions practically, we are probably safe to conclude when we find a township which has given birth to a surname, that here lies what once was a Norse family estate. There may very well have been portions of it elsewhere (as with Ireland), but this township formed the nucleus. If, on the contrary, no surname is known, the omission merely *suggests* that other conditions prevailed; and a reference to documentary records frequently shows that this actually was the case; at any rate at the close of the Norse period.

As to the original beginnings of townships, whether their origins were as Norse as their names, or whether they were once Pictish settlements, each (as in Harray to-day), with its broch in the midst, and its "picky dyke" perpetuating the name of the ancient race, that opens an interesting but a different question.

J. Storer Clouston.

ORKNEY AND SHETLAND PORTRAITS.

Bruce of Sumburgh, Shetland.

Ursilla Katherine Bruce, daughter of John Bruce, eighth of Sumburgh, and Helen, daughter of Robert Hunter of Lunna, b. April 26, 1770, d. July 18, 1808, m. December 18, 1794, Robert Bruce of Symbister; he, b. May 13, 1766, d. February 27, 1844. (He m., secondly, November 15, 1813, Helen, daughter of Robert Wallace). Issue, (1) John Stewart, d.s.p.; (2) William, his heir, who m. 1825, Agnes, second daughter of William Gordon Macrae of Westbrook, Midlothian, and had issue, among others, Ursilla Katherine, b. 1831, m. 1st, 1854, James Linning Woodman, W.S., who d. 1856, and 2nd, 1859, George Husband Baird Hay, of Hayfield. The miniature of Mrs. Ursilla Katherine Bruce is in the possession of Mrs. Hay. (3) Robert, of Burravoe, b. 1804, d. 1852, m. 1st, 1825, Mary, youngest daughter of the Rev. David Young, minister of Foulden, Berwickshire, with issue. (4) Laurence, d.s.p. (5) Helen Johanna, b. 1804, d. 1881, m., 1st, 1824, Robert Hunter of Lunna, and 2nd, 1845, Thomas Richmond of Craigielea, M.D.

John Bruce of Sumburgh, eldest son of John Bruce of Sumburgh and Elizabeth Hunter of Lunna, born February 17, 1798, died January 21, 1885, married June 13, 1832, Mary, daughter of John William Nelson, master shipwright to the Navy; she was born December 31, 1805, and died January 24, 1891. Mr. Bruce was a Deputy Lieutenant, and for many years Convener of Shetland.

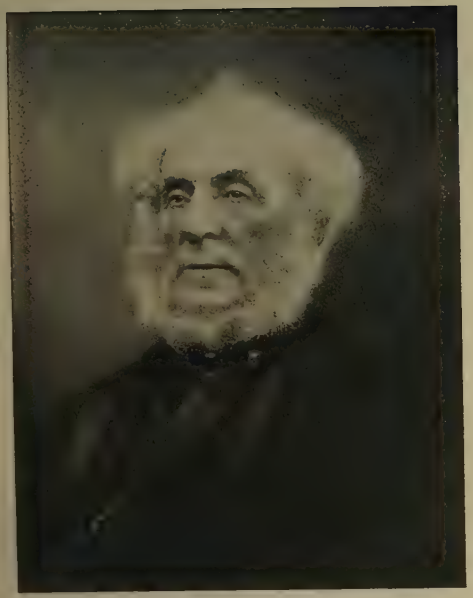
Issue, (1) Anna Maria, b. 1833, d. 1886; (2) Elizabeth Helen, b. 1834, m. 1859, Rev. Thomas D. Wingate, minister of Sandwick, and had issue; (3) Mary, b. 1836; (4) John, his heir, see below; (5) Alice Grace, b. 1839; (6)

URSILLA KATHERINE BRUCE.

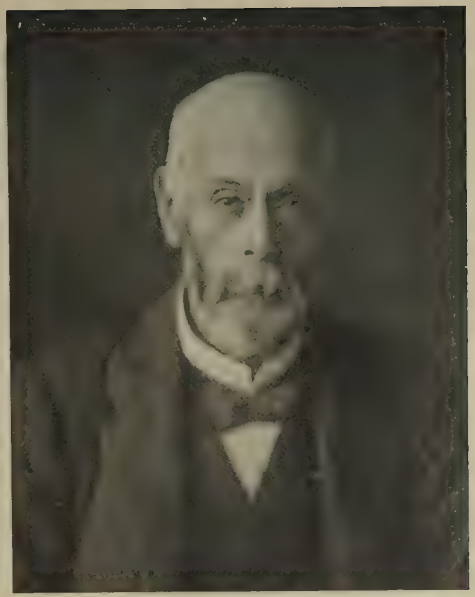
(MRS. BRUCE OF SYMBISTER.)

B. April 26th, 1770, d. July 18th, 1808.

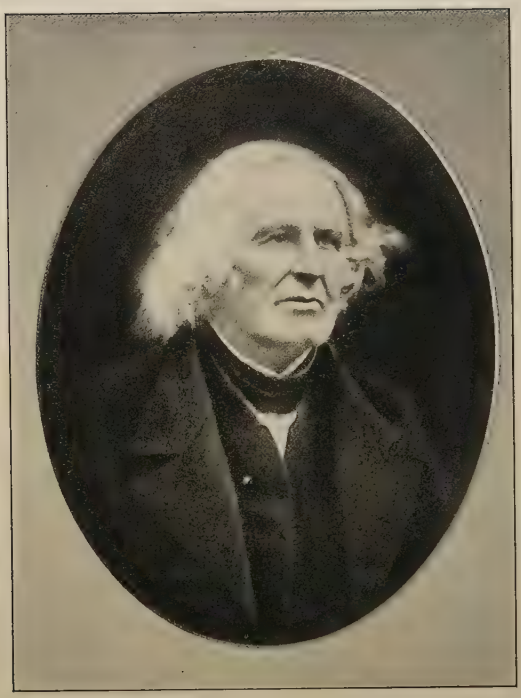
From a miniature in the possession of Mrs. Ursilla Katherine Hay, of Hayfield, née Bruce.



JOHN BRUCE, OF SUMBURGH.
B. February 17th, 1798, d. January 21st, 1885.
From a photograph.



JOHN BRUCE, OF SUMBURGH.
B. June 9th, 1837, d. July 4th, 1907.
From a photograph.



LIEUT. JAMES ROBERTSON, OF NEWBIGGING, R.N.
B. February 7th, 1780, d. December 16th, 1860.
From a photograph.

Julia Edith, b. 1840, d. 1859; (7) Thomas Fraser, b. 1842, d. 1895; (8) Ann Jane, b. 1843, d. 1864; (9) Robert Hunter, of Lunna, b. 1845; (10) James Park, b. 1847, d. 1871; (11) George Hector, of Burraland, b. 1849, m. 1894 Katherine Elizabeth, youngest daughter of Richard Whitehead, of Ewell Manor, Kent; (12) Laura Blanche Matilda, b. 1851, m. 1878 Edward Milles Nelson, with issue; (13) Frederick Walter, b. 1853, d. 1895.

John Bruce of Sumburgh, son of the above, b. June 9, 1837, Deputy Lieutenant and Convener of Zetland, d. July 4, 1907. He married, December 13, 1871, Mary Dalziel, daughter of Ralph Erskine Scott, C.A., Edinburgh, a descendant of the Rev. Henry Erskine of Chirnside and Margaret Halcro of Wyre, Orkney. See also *Miscellany*, Vol. I., p. 137, and F. J. Grant's *Shetland Family Histories*.

ROBERTSON OF NEWBIGGING, ORKNEY.

Lieutenant James Robertson of Newbigging, R.N. See p. 42. Commanded *Beresford* gunboat at the attack on the American Squadron at Plattsburg. The photograph, one of the earliest in Orkney, was taken without Mr. Robertson being aware of it, he having religious scruples in the matter.

ORKNEY AND SHETLAND VISITATIONS.

It is proposed to print a series of Orkney and Shetland genealogical papers, including:—

(*a*) Genealogies of immediate ancestors and near relatives.

(*b*) Uncompleted genealogies of any period.

(*c*) Genealogies which have not been already printed.

IRWIN, CHALDERNESS, TINGWALL.

1. Saunders Irwin, Chalderness.

Issue, Thomas, b. October 22, 1768. Probably No. 2 below.

2. Thomas Irwin, Chalderness, m. February 2, 1792, Isobel Scollay, Laxfirth.

Issue, (1) Janet, b. 1792, d. 1872, m. 1824, The Right Hon. John Hope, Lord Justice Clerk, with issue. See under Marquis of Linlithgow in *Peerage.*

(2) Catherine, m. Andrew Anderson, Roe. Issue, two sons, John and Andrew, who both died young.

(3) Phyllis, m. Thomas Smith. Issue, (*a*) Janet, m. Thomas Williamson. Issue, three sons and one daughter. (*b*) Jean, m. John Robertson. Issue, seven daughters and three sons. (*c*) Charlotte, m. George Hunter. Issue, four sons and three daughters. (*d*) Phyllis, m. John Linklater, without issue.

(4) Grace, d.s.p. at Gott.

ROBERTSON, OF NEWBIGGING, ORKNEY.

1. Nicol Robertson of Newbigging, m. Isobel Isbuster. She is mentioned as d. in 1747, when he was alive. He bought Newbigging (1⅓ farthing udal land) in Clouston, Stenness, February 11, 1711, from James Robertson, *alias* Lenard, in Rousey, third son of deceased George Robertson and Euphane Isbuster. James was served heir to his mother Euphane, through whom the property appears to have come to him.

Issue, (1) William, eldest son, m. ——— mentioned, d. in 1747. Issue, (*a*) Robert, probably same as Robert Robertson and Margaret Smith, who had issue, Ursilla, b. 1733, Thomas, b. 1735; (*b*) William, and (*c*) Jacobina, probably same as Jacobina, who m. 1744, Harry Hay.
(2) Robert.
(3) James, third son.
(4) Thomas, fourth son. See No. 2.
(5) Janet.
(6) Ann.
(7) Margaret, third dau., m. Henry Isbuster, Nether Hobbister, Stenness.
(8) Christian, youngest dau., m. February 4, 1743, James Leask, Rennibister, Harray.

2. Thomas Robertson, of Newbigging, son of No. 1. Inherited property by Disposition, dated February 11, 1747; m. Marjory Omand, December 31, 1747, in Stenness.

Issue, (1) James, eldest son. See No. 3*a*.
(2) Alice, m. Honeyman Buchan. With issue.
(3) Isabella, m. January 16, 1775, John Flett, Harray. With issue.
(4) Christian, d. November, 1828, m. December 18, 1779, William Leask, Aglath, Stenness. With issue.

(5) William. See No. 3*b*.
(6) Jacoba.
(7) Thomas, baptised July 4, 1764.
(8) Margaret, d. September 29, 1830; m. December 28, 1786, Nicol Clouston, Netherbigging, Stenness. With issue.

3*a*. James Robertson of Newbigging, eldest son of No. 2, b. in Stenness, January 3, 1749, d. in Orphir, January 20, 1818, m. December 9, 1777, Margaret, dau. of Edward Omand and Christian Leask, Orphir. She d. 1809, aged 55.

Issue, (1) Nicol, b. Stromness, December 13, 1778.
(2) James. See No. 4*a*.
(3) Edward. See No. 4*b*.
(4) Thomas, b. in Orphir, March 26, 1794.
(5) Margaret, b. June 2, 1781, d.s.p., m. James Anderson, Stenness.
(6) Christian, b. in Orphir, January 12, 1785, d.s.p.
(7) Alice, b. January 22, 1788, m. Thomas Anderson, Toab, Tankerness, with issue.

3*b*. William Robertson, son of No. 2, baptised January 13, 1759; probably the same who m. January 25, 1787, Katherine Clouston.

Issue, (1) Margaret, m. 1811, Peter Oman. With issue.
(2) Christian, b. March, 1790; m. March 2, 1824, Thomas Flett. With issue.
(3) Jacobba, b. February 29, 1792; d.s.p. May 16, 1880.
(4) Thomas. See No. 4*c*.
(5) William. See No. 4*d*.

4*a*. James Robertson of Newbigging, Lieutenant, R.N., son of No. 3*a*, b. February 7, 1780, d. December 16, 1860, m. January 23, 1817, Ann, dau. of James Spence, of Pow, and Ann Irvine, of Quoyloo. She, b. 1789, d. June 27, 1873.

Issue, (1) James, surgeon, b. 1820, d.s.p. 1842.
(2) James Spence. See No. 5*a*.
(3) William Irvine, b. 1830, d.s.p. 1831.
(4) William Thomas Balfour, b. 1834, d.s.p. 1837.
(5) Ann Irvine, b. 1817, m. Captain Louttit, with issue.
(6) Margaret Omand, b. 1819, d. 1903, m. 1841, James Johnston of Coubister, with issue. He was b. 1798, d. 1887.
(7) Helen Irvine, b. 1822, d.s.p. 1902.
(8) Catherine Spence, b. 1826, d.s.p. 1842.
(9) Jane, b. 1828, d. 1891, m. 1849, William Petrie Couper, of Douglasmuir, with issue. He was b. 1820, d. 1858.
(10) Elizabeth Learmonth, b. 1832, d.s.p. 1842.

4*b*. Edward Robertson, of Norton, son of No. 3*a*, b. 1791, d. 1835, m. 1816, Jane Harres Catherine, dau. of William Halcro of Bea.

Issue, (1) William Halcro, b. 1816.
(2) James Halcro. See No. 5*b*.
(3) Joshua Halcro, b. August 13, 1821, d.s.p. Jan. 28, 1889, m. October 15, 1873, Isabella, daughter of John Fitch and Catherine Hood. She, b. 1820, d. 1893.
(4) Edward, b. 1824.
(5) Margaret Garrick, b. 1826.
(6) Thomas Bea, b. 1833, d.s.p. 1840.
(7) Elizabeth Ferguson Halcro, b. 1830, d. 1895, m. 1859, W. Southerden, Australia. With issue.

4*c*. Thomas Robertson, son of No. 3*b*, m. 1828, Betty Chalmers.

Issue, (1) William, b. January 2, 1831.
(2) Thomas, b. October 9, 1832.
(3) John, b. September 14, 1834.
(4) James, b. January 1, 1837, d. With issue.

(5) Betsy, b. August 1, 1839.
(6) Margaret, b. August 1, 1842.
(7) Graeme, b. February 11, 1845.
(8) Helen, b. May 26, 1849.

4*d*. William Robertson, Quina, son of No. 3*b*, m. March 29, 1834, Margaret Isbister.

Issue, (1) John, b. February 2, 1836; drowned at Stromness, July 18, 1853.
(2) Margaret, b. December 1, 1837; d. 1869.
(3) Mary, b. December 19, 1841.
(4) William. See No. 5*c*.

5*a*. James Spence Robertson of Newbigging, son of No. 4*a*, b. June 4, 1824, d. February 5, 1900, m. 1851, Ann Grace, dau. of Rev. Andrew Wylie and Ann, daughter of Adam Isbister and Ann Corigal. She, b. 1824, d. 1898.

Issue, (1) James, b. 1852.
(2) John Victor Wylie, b. 1854, d.s.p. 1866.
(3) Arthur William Morris. See No. 6.
(4) Andrew, b. 1861, d.s.p. 1883.
(5) Annie Grace Wylie, b. 1867, m. 1894, F. L. Duncan, M.B.C.M. Issue, (*a*) Norman MacIntyre Robertson, (*b*) Gertrude Mary, (*c*) Frederick Lowrie Sutherland.

5*b*. James Halcro Robertson, son of No. 4*b*, b. 1819, m. September, 1856, Mary Ann, she, b. 1830.

Issue, (1) Joshua Halcro, b. 1858.
(2) Elizabeth Jane Halcro, b. 1862.

5*c*. William Robertson, Quina, son of No. 4*d*, b. November 5, 1845, m. Helen Johnston.

Issue, (1) Helen.
(2) William.
(3) John.
(4) Margaret.
(5) James.
(6) Thomas.
(7) Mary.
(8) Magnus, d. in infancy.

6. Arthur William Morris, son of No. 5*a*, b. 1857, m. 1894, Elizabeth, daughter of Alexander Nairn, Toronto.

Issue, (1) Annie Grace Wylie.
(2) Alexander Nairn.
(3) Elizabeth.

The above is taken from family charters, registers, and from information supplied by Mr. J. T. Smith Leask, a descendant of Christian Robertson, daughter of No. 2, and by Mr. C. S. S. Johnston.

A. W. JOHNSTON.

RUNE-STONES IN THE BRODGAR CIRCLE, STENNESS.[1]

THE valuable work of restoration and preservation which has been going on for some three years at the stone circles of Stenness has resulted in the finding in the Brodgar Circle of two stones inscribed with runes. The first of these is the upper portion of a broken stone, found buried beneath the surface in 1906. After its face had been cleaned and exposed to the rain and wind, Mr. Omond, of Savedale, Stenness, noticed marks upon it which proved to be runes. A tracing and cast of these were taken by Mr. J. W. Cursiter and submitted to Professor Magnus Olsen of Christiania, from whose report in the Saga-Book of the Viking Club[2] the particulars which follow have been abridged. The stone has now been re-erected against the original stump, which is still standing. The tracing and photographs of the inscription, and of the stone in its present position, are also reproduced from the Saga-Book, the latter from photographs by Mr. Thomas Spence of Kirkwall.[3]

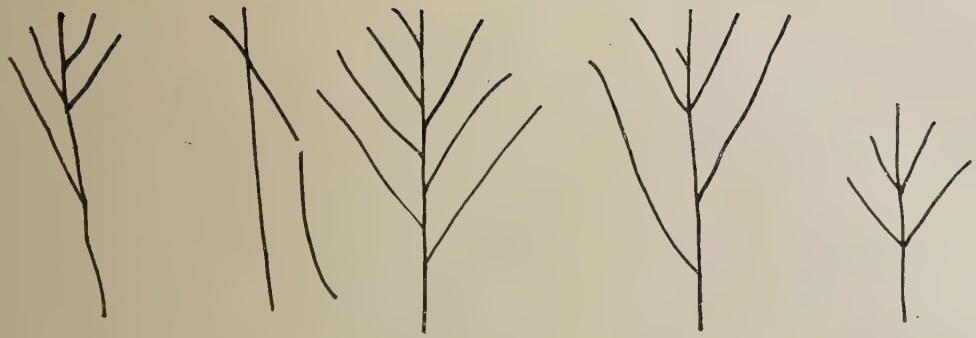
The inscription consists of five runes, with a cross below them. One of the runes is an ordinary one, the other four being secret runes of the kind called "branch-runes." These branch-runes consist of an upright stem, with one or more straight strokes or branches, slanting up from it on either side. These runic symbols are based on a division of the runic alphabet into three groups of 6, 5 and 5 runes. The groups run as follows:—

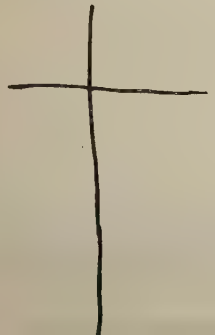
1st Group	**fuþork**
2nd ,,	**hnias**
3rd ,,	**tbmly**

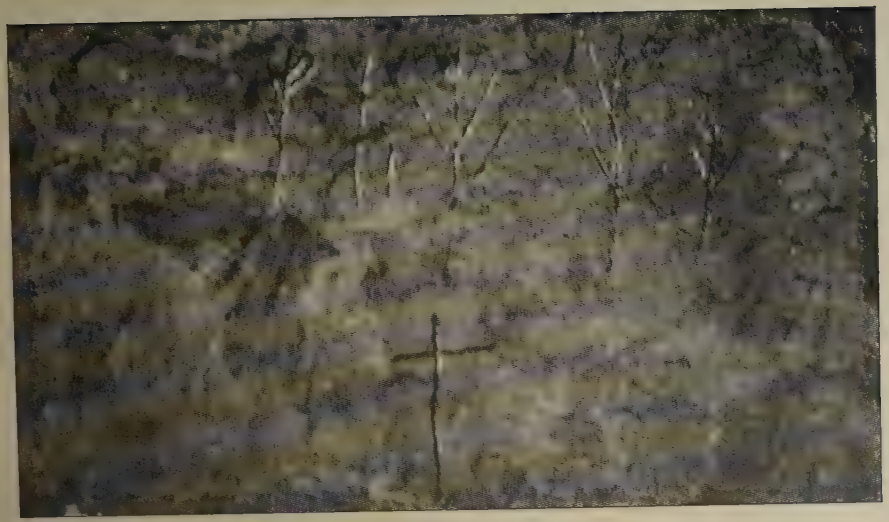
[1] For the facts contained in this paper we are indebted to Mr. J. W. Cursiter, F.S.A.Scot., and Mr. Magnus Spence.

[2] Vol. V., Part II., April, 1908.

[3] Mr. Olsen's report has been reprinted and can be got from Mr. T. Spence, Bookseller, Kirkwall. Price 6d.







RUNIC INSCRIPTION FROM THE BRODGAR CIRCLE, STENNESS.

From a tracing by J. W. Cursiter, F.S.A.Scot., and a photograph by Thomas Spence, Kirkwall.

From the SAGA-BOOK, Vol. V., pp. 254-5.

though sometimes the places of the 1st and 3rd group are reversed. This last arrangement is found in two runic inscriptions in Maeshowe, where branch-runes occur, and there is evidence to point to its being also the case in the inscription under notice.

Branch-runes may be written either from right to left, or from left to right, the branches on one side of the stem denoting the number of the group to which the rune belongs, and the branches, on the other side, the position of the rune in the group. The fact that the central rune of the Brodgar inscription has three branches to the right and four to the left, shows that the branches on the right must indicate the number of the group to which this rune belongs. This also shows that these runes should be read from right to left, as the rule is for the indication of the number of the group to precede the indication of the position of the rune.

Mr. Olsen puts forward his reading of the runes with every reservation, as he has not been able to examine the actual inscription, and it is sometimes doubtful whether a seeming stroke may not be an accidental scratch. After careful consideration he comes to the conclusion that counting from the right: Rune 1 is either the 2nd rune of the 2nd group—N, or the 2nd rune of the 1st group—B; Rune 2 the 3rd rune of the 2nd group—I; Rune 3 the 4th of the 3rd group—O; Rune 4 (an ordinary rune), either U or perhaps R; and Rune 5 the 2nd rune of the 2nd group—N.

As the reading N I O U N or N I O R N does not give any sense, he is disposed to think the reading of the 1st rune as B, and of the 4th rune as R, is correct, giving us the well-known Old Norse personal name Björn. Other possible ways of reading the runes are discussed, but for these and for points of comparison between this and the Maeshowe inscriptions, we must refer readers, who wish to study the question more fully, to Mr. Olsen's original paper.

With regard to the cross below the inscription, Mr. Olsen points out that crosses are found as part of one of the Maeshowe inscriptions (No. 11), and continues:—

> According to the view of the old Northlanders runes of themselves possessed a strong, supernatural, magical power. They thought that that power could be increased by writing crypt-runes instead of ordinary runes, and it was yet further strengthened by the addition of the holy sign of the cross. When therefore we find according to my interpretation, the name B I Ö R N written on the Brodgar stone in crypt-runes over a cross, the intention clearly was to invoke strong and holy influences on behalf of this Biörn. It is not necessary to imagine that a man of the name of Biörn lies buried in the neighbourhood of the stone on which this name is inscribed, any more than the Maeshowe inscription, No. 11 is to be understood as a memorial-inscription to a dead man. Biörn himself may have inscribed his name on the Brodgar stone on his own behalf.

Mr. Olsen is of opinion that the man who cut the inscription was probably an Orkneyman, and that it dates, in all likelihood, from the 12th century, "to which period the Runic inscriptions in Maeshowe are generally referred." The stone is of local gray sandstone, of which all the stones in both circles, as well as the building stones of Maeshowe, are composed.

A question which, so far as I know, has not yet been considered, may be of some importance, viz., was the inscription cut before or after the stone was broken? As to this point I am not at present able to pronounce a definite opinion. The rune-bearing stone, when discovered, lay inside the circle, with the top of the inscription towards the still standing stump. But according to Mr. J. Omond, who discovered the runes, the broken ends of the stone corresponded so nearly as to show that, if cut while the stone was still standing unbroken, the inscription would have been on the outer face of the stone. That being so, if the stone lay as it fell, the bottom of the runes should have been towards the stump. But of course the stone may have been displaced afterwards, and without having seen the stones *in situ* it is difficult to judge. Mr. Magnus Spence, who has seen

them, thinks it is just such an inscription as might be cut on the fallen stone with the top of the runes towards the old stump. So far as I can calculate from approximate measurements, the foot of the cross on the standing stone would have been 5 feet, and the top of the runic inscription 5 feet 7 inches above the original base of the stone. At this height it might well have been cut while the stone still stood unbroken.

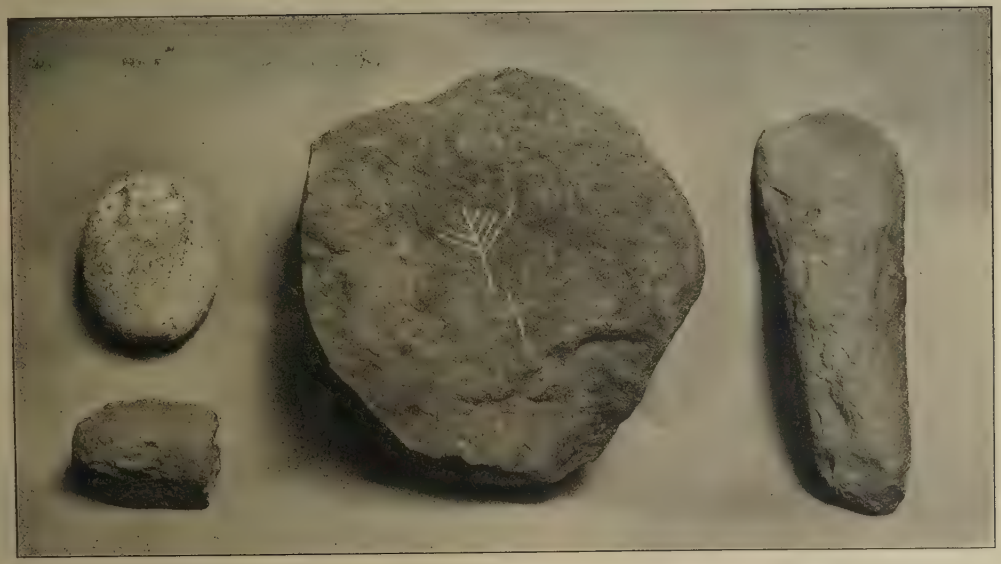
As far as I know there is no instance on record of a standing-stone in a circle bearing an inscription. If this is a fact, we may conjecture that these stones, from the purpose for which they were originally set up, were considered too sacred to be put to such a use, and that when the religious motive died out, superstition still kept them from being carved about. Mr. Dietrichson, however, in his "Monumenta Orcadica," mentions some "unreadable marks" "very similar to runes" which he had observed on one of the stones in the Brodgar Circle, so possibly there are discoveries yet to be made which will throw further light on this point.

The second stone, which we illustrate from a photograph sent by Mr. J. W. Cursiter, was found during the past summer in the S.W. region of the Brodgar Circle in the course of setting up some of the prostrate stones. This stone is also a boulder of the local sandstone, and is not a broken fragment of any of the larger stones. As will be seen from the illustration it is inscribed with a single branch-rune and a cross below it. These are nearly in the centre, and closely resemble the symbols on the larger stone. The upright of the rune is about two inches long, and the stem of the cross a little over an inch. Unfortunately, before the stone came into safe custody, someone had gone over the lines with a pointed instrument, and in doing so had prolonged the lowest right-hand branch of the rune by nearly half-an-inch. Before this it was in dressing with the other branches. Following Mr. Olsen's teaching as

to the interpretation of branch-runes, we should read this as the 4th rune of the 3rd group, either L, or O, according to the order in which the groups are taken.

Mr. Cursiter also informs us that during this season's operations a sandstone axe and quartzite hammer-stone were found, while two years ago he picked up a hammer-stone from the socket-hole of the largest monolith in the Stenness half-circle.

ALBANY F. MAJOR.



RUNIC INSCRIBED STONE, SANDSTONE AXE, AND QUARTZITE HAMMER-STONE FROM THE BRODGAR CIRCLE, AND A HAMMER-STONE FROM THE STENNESS HALF-CIRCLE.

From a photograph by Thos. Kent, Kirkwall.

COMMISSARIOT RECORDS OF ORKNEY.

Register of Inventories.

THE following Registers of Inventories have been presented by Mr. J. W. Cursiter, F.S.A.Scot., Kirkwall, through the Viking Club, to the Record Office, H.M. General Register House, Edinburgh, where they will be preserved in all time coming. The Registers already preserved in the Record Office include, with breaks, the years 1611-1684, of which 1679-83 only contain an abstract of the inventories, and the Registers now presented add a considerable portion of the record for 1684-89.

The greater part of the Record, however, is still wanting. There are no Registers for 1610 and prior, nor for 1615-18, 1671-81, July 1684-October 1686, January-November 1688, and after February 1689. It is hoped that any persons who may possess Registers of Inventories in Orkney and Shetland will follow Mr. Cursiter's patriotic example and transmit them to the Viking Club to be duly indexed in *Old-lore*, and thereafter to be deposited in the Record Office for preservation. These Registers are of the utmost importance in genealogical researches, and the want of them is a great hindrance to the compilation of family history.

List of the Cursiter Collection.

No. 1.	1671	June 1st. One entry.
No. 2.	1684	May 9—July 14. Sandey, Stronsey, Rousey, and Kirkwall.
No. 3.	1686	October 29—November 11. Kirkwall.
No. 4.	1686	November 15—1687 August 31. Kirkwall.
No. 5.	1687	September 21—1688 January 24. Kirkwall.

No. 6. 1688 November 15—1689 January 25. Kirkwall.

No. 7. 1689 January 21—February 26. Kirkwall.

The Registers for 1684 are confirmed by Francis Murray, Commissary Depute of Orkney and Zetland, with Thomas Brown as Notary Public. The Registers for 1686-1689 are confirmed by William McKenzie, Commissary Principal of Orkney and Zetland, except on October 6th, 1687, when it is confirmed by Thomas Stewart, Commissary Depute. Thomas Brown acts as Notary Public, except on October 1 and 6, 1687, when A[ndrew] L[yel] is Notary.

Abstract.

The following is a list of the deceased persons, their relatives, and heirs. The inventories of their property will be printed at some future date in our Record Series. These inventories contain, besides furniture, etc., a list of debtors and creditors, which should prove useful in genealogical researches; a few of these names are noted below. Full copies of these may be had for the usual research fees, by making application to the Rev. Henry Paton, M.A., 184, Mayfield Road, Edinburgh. Subscribers to *Old-lore* will doubtless be allowed to have copies made free of Government charges in consideration of the service rendered by the *Old-lore* series. An index to the Register of Orkney and Shetland testaments in the Register House has been printed by the Scottish Record Society, price 6s., to subscribers. Copies may be had through the Editor of *Old-lore*.

The date and place of confirmation are placed in the margin. Abbreviations: d.—died, C.—cautioner, N.—names mentioned. S.—surviving spouse. Editorial notes in brackets.

No. 1.

1671 "Inventar of the domicells that pertainet to deceased John Murray, Commissary of Orkney, by Kathrin Graham, his relict, June 1st, 1671." (Testament recorded).

[Katherine Grahame, daughter of John Graham of Breckness, afterwards married Harie Mudie, younger son of James Mudie of Melsetter; she died November 19, 1686. See Brown's *Diary*, and *Note* by A. Francis Steuart.]

No. 2.

May 9, Nautland, Westry. William Peiterson in Westbreck, Westray, d. April, 1684. S.—Barbara Simpsone. N.—Patrick Balfour of Touquoy. 1684

May 9, Nautland, Westry. Jannet Cutt, d. March, 1684. S.—John Thompsone in Vailzie. N.—William, son of Mitchell Rendall. (Testament recorded). ,,

May 14, Ladykirk, Sanday. James Hay in Banks, Sanday, d. July, 1683. S.—Barbara Ross. Elspeth, Bess, Barbara, Margaret, and Issobell Hay, their children. C.—Adam Sinclair in Overhow, Sanday. N.—Robert Elphingstoune of Lopnes, John Stewart of Overhow, Robert Grot of Neitherhow, Oliver Fotheringhame in Netherhow, Robert Stewart of Burgh. (Testament recorded). ,,

May 16, Whythall, Stronsay. James Wards in Overbie, Stronsay, d. April, 1683. S.—Kathrein Fea. Helen and Elspeth Wards, children. (Testament recorded). ,,

May 19, Knarstane, Rousay. Jannet Trumland, d. January, 1684. S.—Hendrie Bell in Arowdaill, Rousay. (Testament recorded). ,,

May 19, Knarstane, Rousay. Jannet Craigie, d. May, 1683. S.—George Craigie in Cotterhall, Rousay. ,,

May 19, Knarstane, Rousay. Gilbert Brand in Langskaill, Rousay, d. February, 1684. S.—Anna Trumbland. (No inventory filled in). ,,

1684 May 19, Knarstane, Rousay. James Tulloch in Seallquoy, d. February, 1684. S.—Jannet Murray. Patrick and Cirsten Tulloch, children. C.—Thomas Craigie of Saviskaill. (Testament recorded).

„ June 11, Kirkwall. Magnus Seatter in Houtoune, d. December, 1683. John, Adam and William Seatter, sons. C.—John Grott of Flect. N.—Robert Halcro of Howtoun.

„ June 13, Kirkwall. Margaret Sinclair, d. May, 1684. S.—John Flett in Costay. David, Edward, George, John, Cirsten and Jannet Flett, children. C.—Thomas Flett in Airsdaill in Costay. N.—Nicoll Moncrieff of Swanney, Robert Spence of Ingsey and John Spence his son, John Jonstoune of Bea.

„ June 13, Kirkwall. Marjorie Rendall, d. February, 1684. S.—Adam Scot in Puldrytt in Rendall. (No inventory filled in).

„ July 17, Kirkwall. Margaret Allane, d. May, 1684. S.—James Sutherland *alias* Langskaill in Greinwall, "the said James Laingskaill her husband." Barbara Sutherland only daughter. C.—Magnus Craigie in Greinwall in Holm. A contract was signed by the above spouses January 10, 1674, written by Edward Sinclair, servitor to Robert Arskyne, N.P. Witnesses, James Sinclair of Saba, Robert Sinclair son of James Sinclair, merchant, Kirkwall, and David Sinclair, also son of the latter. (Testament recorded).

[David Sinclair married, 1682, Marie, daughter of late George Smyth and Christane Russell. Brown's *Diary*.]

„ July 14, Gairsay. Niccoll Rendall in Lykeing, Rendall, d. June, 1684. S.—Margaret Marwick. C.—James Wood in Corkabreck, Rendall. N.—Bessie Rendall, relict of Alex. Rendall there. (Testament recorded).

No. 3.

October 29, Kirkwall. Magnus Eunsone in North Wydfoord, St. Ola, d. May, 1686. S.—Margaret Eunsone. David, Thomas, James, William, Issobell, Margaret and Barbara, children. C.—James Eunsone in South Wydfoord. 1686

November 11, Kirkwall. Gilbert Stove in Bronten, Deirnes, d. June, 1686. S.—Elspeth Stove, only executor. C.—John Stove in Quoyis in Deirnes. ,,

No. 4.

November 15, Kirkwall. Thomas Craigie of Saviskaill, d. February, 1686, and his wife, Cirsten Monteith, d. July, 1686. William Craigie, eldest son, having right by Disposition April 6, 1671; George and Marfa Craigie also children. C.—Alexander Sclaitter, officer in Kirkwall. N.—William Craigie in Easter Fea. ,,

November 17, Kirkwall. Arthur Baikie of Tankernes, d. January [30, Brown's *Diary*], 1679. S.—Bess Moncreiff. James Baikie their only son. C.—George Baikie of Greeintoft. An item omitted in his testament, viz., the old prize called the "Peacock" of Rotterdam, which was impignorated to him by William Joursone and Gerricot Crynen, skipper and steirsman for 856 rixdollars, November 25, 1674, and valued August 21, 1686, by Patrick Traill of Elsenes, David Moncrieff, Edward Scollay, and Jon Tailzeor, skippers in Kirkwall, Mitchell Rendall of Breck, merchant there, Jon Reid, Thomas Linay, carpenters, at £536 13s. 4d. ,,

[In Brown's *Diary* the "pryze" vessel is referred to May 26, and September 14, 1686, and "the pryze pertaining to Tankerness" on July 29, 1687, while it is related that on August 30, 1687, "John Sabistoun and Thomas Fowbister, wright in Kirkwall, entered to brack down the pryze at the west-end of the Aire." Was this the same ship?]

Extracted by A. W. JOHNSTON.

(*To be continued*).

OBITUARY.

LORENS FRØLICH.—The well-known Danish artist, Lorens Frølich, died, October 25th, 1908, his birthday, aged 88. Prominent among the book illustrations, by which he made his name, both in England and France, figure the sketches of Northern Mythology, lore and legend, the Eddas and Sagas, as well as ancient Danish history. Frølich also painted a series of large frescoes for the National Museum at Frederiksborg Castle, representing the Danish Conquest of England by Svend and Knut. He may be said to have been the modern illustrator of the Viking Age, creating a distinct and original type as model for future artists. Frølich died, so to speak, in harness, the veteran artist being at work the day before his death, hale and hearty, in spite of his extreme age.

NOTES ON BOOKS.

The Elder or Poetic Edda, commonly known as Sæmund's Edda. Part I.—The Mythological Poems. Viking Club Translation Series, Vol. II. Edited and translated, with introduction and notes, by Olive Bray. Illustrated by W. G. Collingwood. Printed for the Viking Club by Titus Wilson, Kendal, 1908. Cloth, with gilt design, 8½in. × 7in., pp. lxxx., 327. 33 Illustrations. 10s. 6d. net to Members of the Club and of Old-lore; 15s. to Non-members. Applications by members for copies must be sent to the Hon. Secretary.

This sumptuous work contains an Introduction of 70 pp.; a specially designed title page; Text and Translation in parallel columns, 296 pp.; Bibliography, 7 pp. Separate indexes to Text and Translation, 23 pp., in double columns.

It should be particularly welcome to Orkneyingers and Shetlanders to have their Northern Genesis done into the tongue of their adoption.

The translation, while scholarly, is eminently readable, and should appeal to the understanding of anyone able to read at all, while the classic pictures must impress the imagination and revive the long dormant familiarity of our Orkney and Shetland Vikings with the echoes of a well-nigh forgotten past.

The translator gives an exhaustive and deeply interesting introduction, treating of the various theories as to origin, etc., in an impartial way, whilst somewhat leaning towards an Icelandic home.

ODIN RIDES TO HEL.

W. G. Collingwood.

Illustration from "The Elder or Poetic Edda."

To review a work of this nature, composed some eleven centuries or more ago, would be almost sacrilege, but it would not be out of place in these pages to direct attention to the possibility, nay probability, of these myths having been taken down in Orkney, where they probably formed the oral tradition of the islanders as late as the 12th and 13th century, that is, about 200 years after these islands were nominally converted to Christianity. Mr. Vigfusson suggested that the lays might have been collected by Earl Rögnvald, or Bishop Biarne. As has been recently pointed out by Professor Alexander Bugge, Orkney and Shetland could be called the Cyprus and Crete of Northern culture. He is further of opinion that the Viking colonization began as early as the 6th century. This is borne out by the fact that the odal system of land tenure, which was then flourishing in Norway, took root in Orkney and still exists there, whereas the later colonization of Iceland from Orkney and the West failed to carry this decaying polity with it. Being thus the first and oldest Norse colony, it would not be surprising to find here in Orkney the strongest and most conservative form of primitive Norse religion fondly cherished in ballads by the patriotic exiles of Norway, from which they had been driven by Harald's new-fangled ideas and government. The old religion would thus cling to the islands longer than anywhere else, and Bishop Biarne would just have been in time to take these ballads down in the decayed condition in which we now have them.

The Arrow Lay (Gray's Fatal Sisters) is a genuine native product, recited in Norse, we are told by Sir Walter Scott, in North Ronaldsey (Rinansey) as late as the 18th century. The everlasting battle between Hogne and Hedin is localised in Hoy. The Hildina Ballad was recited in Foula in the end of the 18th century. Karl Blind thought he found Odinic lays in Shetland in the 19th century. Although these and other Norse ballads and folk-lore may have been re-introduced from literary sources, still their re-appearance leads us to fancy that they had again taken root in their old congenial soil.

Let us examine a few of the words and things which have been pointed out by Vigfusson as having different meanings and uses from those attached to them in Iceland, and which we shall find are native to Orkney and typical of the place. *Salr*, a hall; the best-room in cottages is still called a *salur*. *Ta*, a forecourt a house stance, the same as *tumail*, the present name given to a house stance. *Borg*, a castle; if this refers to the round towers or broughs, then Orkney is the centre of borg, borough, or broch-land, these castles being almost entirely confined to Orkney, Shetland, and the North of Scotland. In Iceland *borg* means a fort-like hill: elsewhere it is the general term for a fort or castle, while in Orkney it is almost solely confined to the round towers. Móseyjarborg, Mousa, is mentioned in the Saga, and the island Burray (Borgarey) takes its name from the *borgs* in it. *Hlið*, a gateway; *grind*, a gate; *garth*, an enclosure; *lind*, water; etc., all words familiar with these meanings in Orkney. The expression "South in Fife" also points to Orkney; in this connection compare Sutherland and Suðr-eyjar or Sodor. Even if

"South in Fife" is a later gloss it nevertheless points to the localization of the lay at the time it was written down. To show that these Eddic lays were known in Orkney, it will suffice to point out that the earliest quotation from Volospá is made in Orkney by Arnor, the Skald of the Earl of Orkney, c. 1064, in his dirge on Earl Thorfinn recorded in the Orkneyinga Saga.

It is not contended that these lays were one and all put into verse in Orkney, but merely that some were current and taken down there.

As Orkney, through the Viking Club, which it founded, has gathered together in fellowship English scholars to translate the Edda in the 20th century, it is likewise reasonable to suppose that Orkney, through its Bishop Biarne [1] and his court of Icelandic scholars, early in the 12th century, took down in writing the remains of these legendary ballads—the Edda itself.

All Orkneyingers and Shetlanders who have a drop of Viking blood in them should forthwith possess themselves of a copy of this their hoary inheritance. The translation and original text can be compared side by side and line for line. The old writ contains many words still familiar to them in their modern dialect, which is still so rich in Norn.

A. W. Johnston.

"Myths of the Norsemen from the Eddas and Sagas." By H. A. Guerber, author of "The Myths of Greece and Rome," etc. London: George G. Harrap & Co., 1908. 8vo, pp. xvi., 397, with 64 full-page illustrations. 7s. 6d. net.

A good "Lemprière" or "classical dictionary" of Northern myth has long been wanted, and this work partly supplies the need. It gives in strictly "popular" language, and arranged under convenient headings, most of the better known tales of gods and heroes as told in the *Edda* and in Grimm's *German Mythology*. It has an index, but no references to sources, except to the frequent verse quotations; and it is far from encyclopædic or critical. We notice the omission of the Everlasting Fight at Hoy, and we do not feel confidence in the author's attribution of the Edda to Sæmund (p. xv.), or his attempt to prove the identity of Greek and Northern mythology by the process of finding resemblances in details (chap. xxix). But we welcome the interest shown in a subject which receives less attention than it deserves. Of the many illustrations, some by Dorothy Hardy, J. C. Dollman, and C. P. Sainton, are capital. Most of the pictures by Scandinavian and German artists are too academic, though one, the Funeral Procession, by H. Hendrich, has the appeal of a real artistic inspiration.

Told by the Northmen, Stories from the Eddas and Sagas, re-told by E. M. Wilmot-Buxton, London. George G. Harrap & Co., 1908. Cloth, pp. xviii., 246, 5½in. × 7¼in. 16 full-page illustrations, 1s. 6d.

Vikings ought to be deeply indebted to the publishers for the enterprising way in which they are popularising our mythology. A few

[1] Biarne was in communication with Oddi in Iceland, and there his contemporary Snorre Sturlason, the compiler of the Prose Edda, may have obtained his material.

THE WOLVES PURSUING SOL AND MANI.

J. C. Dollman.

Illustration from "Myths of The Norsemen." By permission of George G. Harrap and Company.

moments spent by the novice in these racy pages will impart a general knowledge of Norse Mythology which can only otherwise be gained by poring over impossible monographs. The original ballad and myth were once popular folklore, whereas their modern representation is too often a purely scholarly and uninviting commentary. The busy Orkney or Shetland reader cannot do better than renew the acquaintance of his forgotten myths through the medium of these pages.

Scandinavian Britain. By W. G. Collingwood, M.A., F.S.A. With Chapters introductory to the Subject by the late F. York Powell, M.A. With Map. Early Britain Series. S.P.C.K., London, 272 pp. 3s. 6d.

Mr. Collingwood's name is sufficient to guarantee the excellence of this work, and we only wish it had been carried out on a scale which would have enabled him to do more justice to his theme. As it is, he has compressed into the 200 odd pages for which he is responsible a complete history of the early Viking raids on Britain, of the rise and fall of the Danelaw in England and of the various Scandinavian settlements in England, Wales, Scotland and the Isles. His intimate knowledge of the archæology of the period, as well as of the various historical documents, enables him to give an all-round picture, and is of the utmost value for filling in gaps in the written records. That the proofs of the section on "The Earldom of Orkney" have been read by Mr. A. W. Johnston will be to readers of "Old-lore" an additional guarantee that they will find that section a valuable addition to the histories of the islands. It gives in brief a complete outline of the Norse period, illustrated by the archæological remains and thoroughly up-to-date, the latest authority quoted being "Old-lore" for April, 1908. No aspect of the subject is neglected, but want of space forbids any discussion of the points treated. The book will be indispensable to every student of the Viking Age in Britain.

A Short History of Scotland, by Professor Hume Brown, M.A., LL.D. With Illustrations. Cloth, 7½in. × 5in., pp. xiv., 618. Edinburgh: Oliver and Boyd, 1908. 4s. 6d. net.

This history was originally published for use in schools, but in view of its reception it is now issued in an enlarged form. A short, popular history, written by a recognised authority, is exactly what the ordinary reader requires in the present day, the author's name, in this instance, is all the reference that is required.

An Index to the papers relating to Scotland, described or calendared in the Historical MSS. Commission's Reports. By Professor Charles Sanford Terry, M.A. Glasgow: James MacLehose & Sons, 1908. Cloth. 5¾in. × 9¾in., 62pp., 3s. net.

To any one who has had to deal with these Reports in searching for information about Scotland, the above work should make them heave a sigh of relief and thankfulness to the modest tune of six sixpences. Let us hope that the index will be still further enlarged. What we do want is also separate County indexes with fuller information.

The People of the Polar North. A Record by Knud Rasmussen. Compiled from the Danish originals, and edited by G. Herring. Illustrations by Count Harald Moltke. Cloth, pp. xvii., 358, 103 illustrations and coloured plates, and map. London: Kegan Paul, Trench, Trübner & Co., Ltd., 1908. £1 1s. net.

This monograph deals with the three distinct Eskimo branches which make up the population of Greenland, viz., West Greenlanders, the civilised and christianised inhabitants of South-West and West Greenland; the East Greenlanders, formerly the inhabitants of the South-East coast, which is now quite deserted, except for the area of Angmagssalik, as is also the whole of the East coast, and the Polar Eskimos. It is chiefly an account of the most northerly people in the world, the little Eskimo group of nomads who wander between Cape York, North of Melville Bay and Cape Alexander—the Polar Eskimos. The author was born and bred in Greenland. The Polar Eskimos are fast dying out, and the author has been able to record many of their traditions and legends which would otherwise have never been known. He has again started out on a six years' tour along the whole of the North Coast of North America, as far as Alaska, with merely the slender Eskimo equipment of kayak and dog-sledge, to study the still-surviving remnants of a once numerous race. This book should prove of immense value in the study of folk-lore and ethnology.

Mountaineering in the Land of the Midnight Sun. By Mrs. Aubrey Le Bond (Mrs. Main), President of the Lyceum Alpine Club. With 71 illustrations and map. Cloth, 8½ in. × 5½ in., pp. xii., 304. London: T. Fisher Unwin, 1908. 10s. net.

This entertaining work while full of stirring incidents, vivid description and adventure, should also prove a valuable guide to travellers in Norway. Of the 33 climbs made by the author in Arctic Norway, the majority are the first on record. Those interested in Norwegian Arctic life and customs will find an immense amount of interesting information in this book.

London-Scottish Associations Year Book. 1908-9, compiled and published by John Douglas, Douglas Wharf, Putney, London, S.W. 6d.

This Annual continues to improve in size and usefulness. It contains a Scottish Calendar; Scottish Representative Peers, and Members of Parliament; Presbyterian Churches; The Kirk of the Crown of Scotland, by the Lady Frances Balfour. A directory of no less than 70 Scottish Societies in London; together with a chronological list of fixtures for the winter 1908-1909; and other valuable information of interest to all Scotsmen.

The Scottish Historical Review. Being a new series of the Antiquary, established 1886. Glasgow: James MacLehose & Sons. Quarterly. 2s. 6d. net.

The number for October, 1908, contains Literature and History by Professor P. Hume Brown, with valuable hints as to methods of study.

Chronicle of Lanercost, 1272-1280, translated by Sir Herbert Maxwell, in which there is a reference to a William, Bishop of Orkney, who lived in Hartlepool in 1275? Scottish trade with the Plantations before 1707, by Theodora Keith. The relations of the Earl of Murray with Mary Stuart, by Thomas Dalrymple Duncan. The Romance of Sir Tristrem, by Professor Skeat—a series of interesting textual notes. Claverhouse's last Letter, by Professor Terry and Rev. J. Anderson—as to its authenticity. Reviews, Notes, Queries and Replies go to make up a useful and interesting publication, indispensable to the student of Scottish History. The Old-lore Series and the Saga-Book of the Viking Club receive appreciative notices, excepting the "Dane's Skins" which are doubted.

The International Genealogical Directory, 1907, 7 in. × 9½ in., 106 pp. Edited and published by Chas. A. Bernau, "Pendeen," Bowes Road, Walton-on-Thames. 10s. 6d. *Special terms to Subscribers.*

This unique and useful Directory is divided into six parts, 1. Names and addresses of persons interested in genealogy. 2. Surnames of families enquired after. 3. Queries and memoranda, which include enquiries about individuals. 4. Societies whose objects and publications are of great assistance and interest to Genealogists. 5. Authors' exchange of books. 6. Family Histories, pedigrees, etc., recently printed for private circulation.

A new edition will be issued early in 1909, so that intending subscribers should communicate at once with the publisher as it may be some time before another edition is printed, The above work contains some Orkney and Shetland subscribers' names, and queries.

Beowulf and the Finnesburh fragment. Translated from the Old English, with an introductory sketch and notes, by Professor Clarence Griffen Child. London: George Harrap & Co. 7 in. × 4½ in., cloth, pp. xxiii., 93. 1s.

Beowulf, an Anglo-Saxon Epic Poem. Translated from the Heyne-Socin Text by Professor Jno. Lesslie Hall, Ph.D. Boston and London, George Harrap & Co., 1907. Cloth, 6 in. × 8 in., pp. xviii., 110. 2s. 6d.

The first work is a readable translation in prose without any affectation of that archaicism which in some recent renderings makes them altogether unreadable to the average person, without any compensating gain. A translation is also given of the Finnesburh fragment found in Lambeth Palace. This handy cheap edition forms one of "The Riverside Literature Series."

The second work is "a modest effort to reproduce approximately, in modern measures, the venerable epic." The translator hopes to please the Anglo-Saxon scholar by adhering faithfully to the original, and to interest the student of English literature by giving him in modern garb the most ancient epic of our race. There is also supplied a bibliography of translations, a useful glossary of names, and a list of words and phrases not in general use.

These two cheap and handy editions should be welcome to students and ordinary readers, as hitherto the translations have been far from satisfactory.

The Song of Roland, translated into English prose by Isabel Butler London: George G. Harrap & Co. Cloth. 7in. × 4½in., pp. xxi., 156. 1s. 6d.

This is a prose translation of the Song which was sung in 1066, at the battle of Hastings, when the minstrel, Taillefer, "rode before the Duke on a swift horse singing of Roland and of Charlmagne, of Oliver and the Knights who died at Roncevaux." The book is illustrated by a page reproduced from the Oxford MS., scenes from the Bayeux Tapestry, ancient MSS., &c., which with the Glossary and Notes should make this an important addition to the *Riverside Literature Series*. Its association with the illustrious descendant of the Earl of Orkney, at the critical moment of his conquest of England, should induce all Orkney and Shetland readers to make themselves acquainted with this classic poem, which "shows us one side of the life of feudal France when France was leader in Europe. . . . That fighting, feudal society that in 1066 helped to make William of Normandy King of England."

WICK BARROW REPORT.[1]

The Reviewer of the "Report on the Excavations at Wick Barrow," published in the October number, p. 333, in adversely criticizing my assignment of the Barrow to the Bronze Age, seems to have overlooked these facts:—1 That the Barrow is round, and not of the long Neolithic form. 2 That the skeletons show physical characteristics both of Neolithic and Early Bronze Age man, and that such a mixed type must necessarily involve the dawn of the Bronze Age immigration from the Continent. 3 That the use of flint implements of Neolithic type extended through the prehistoric ages into historic times. 4 That the finding of actual bronze articles in barrows of the Early Bronze Age is the exception rather than the rule.

It is only during the last decade or so that the early period of the origin of the beaker or drinking-vessel has been fully realised; and the fact has been established, largely owing to the researches of the Hon. John Abercromby, that the beaker is the oldest type of fictilia of the Bronze Age in Britain. Previously it was generally classed in books relating to the Bronze Age *after* the cinerary urns and food-vessels. Indeed, the true chronological order of the different types of Bronze Age pottery has been inverted by some writers, even during the present century. It is possible that some of the earliest beakers found in Britain may have reference to the Late Neolithic Age; but, taken as a type, it is very much safer to include them in the Early Bronze Age, in which period the great majority doubtless originated in these islands. They

[1] See also p. 27.

appear certainly to have persisted far into the Bronze Age. It is admitted that the British beakers are, as a whole, connected by an unbroken descent from the Late Neolithic beakers of Rhenish type. There is no mention of the British prehistoric drinking-vessel, or beaker, in the *British Museum Stone Age Guide*, their consideration being left to various pages of the *Bronze Age Guide;* and although the Late Neolithic Age is cited in connection with them, they are in the main regarded as dating from the Early Bronze, or Transition period. The beaker type of pottery is very different from the rude ware found in Britain on sites of undoubted Neolithic date; and very few specimens of ornamented Stone Age pottery are known from Britain, except the fragments found in the West Kennet Long Barrow, which indeed, had they been found elsewhere would almost certainly have been classed as Bronze Age pottery.

It would seem that no definite terminus for the Stone Age or exact beginning of the Bronze Age can be settled upon in the present state of our knowledge. Bronze was very rare in the beaker period in Britain, but it was in use; the metal was also rare even in the fully-developed Bronze Age. The over-lapping of stone and bronze is too well known to be dealt with here. Had I wished to define the period of the construction of the Barrow more closely, the cumbrous designation "the very Early Bronze Age," or the somewhat unsatisfactory term "Transition Period," or even "Copper Age," might have been used. It is all a matter of terminology. Reports of archæological excavations are so often read by the general public nowadays that it is highly desirable to extend their interest, and to give, when possible, some rough idea in years of the period to which these ancient types belong. At the same time, I am fully alive to the danger of giving fixed dates for any part of the prehistoric period in Britain, and thought I had made it quite clear that in this Report I was only giving an approximate chronology by no means universally accepted.

With regard to the deductions drawn in the Report from the finding of Roman remains at the base of mound, I can only ask that readers should weigh against the statements of the reviewer the deliberate opinions arrived at, after discussion of the find from every possible point of view, by those actually present at the excavations. The coin of Constantine and sherd of *mortarium* were found close upon the old surface, at the bottom of an ancient excavation which had evidently been filled in immediately after its completion. They had unmistakably been placed together in that position, but natural causes had carried the small coin to a slightly greater depth (6 inches) among the loose stones of the mound than the broader potsherd. No other Roman or later remains were found elsewhere in the mound, and Roman objects are extremely rare in the district, though the finding, some years ago, of another coin of Constantine a mile and a half from the mound, supports the very reasonable view that the Romans had at least penetrated into the neighbourhood from one of their known bases in Somerset. That the coin and accompanying potsherd could have found their way accidentally to the spot where they were discovered involved difficulties which seem insuperable, and the investigators

were undivided in their opinion that they had been deliberately placed there by the first excavators of the barrow. The primary evidence certainly suggests that these were the Romans. Any theory as to how the presence of Roman remains in such a position can be otherwise accounted for is purely a matter of speculation.

H. St. George Gray.

Note.—The reviewer did not question any *facts* in the Report, and there is surely room for difference of opinion as to the inferences to be drawn from them. In the Report the inferences and opinions are sometimes stated as if they were as unquestionable as the facts themselves.

Roman coins have been found in Ireland and Norway, where the Romans never set foot.—Editor.

NOTICES TO CORRESPONDENTS.

All communications must bear the name and address of sender, and should reach the Editor at least one month before date of publication.

Each note, query or reply must be written on one side only of a separate slip of paper, with the writer's name and address, or initials, as desired to be printed.

Editorial communications, advertisements, orders for back numbers, etc., must be addressed to A. W. Johnston, 59, Oakley Street, Chelsea, London S.W.

The Committee do not hold themselves responsible for the opinions of contributors of papers and book notes.

Subscriptions must be sent to the Honorary Treasurer, A. Shaw Mellor, 14, Westbourne Street, Hyde Park, London, W.

DUNBEATH CASTLE, CAITHNESS.

From the original water colour drawing by the late Sir Henry Dryden, Bt., September, 1851.
In the possession of A. W. Johnston.

Old-lore Miscellany

OF

ORKNEY, SHETLAND, CAITHNESS AND SUTHERLAND.

VOL. II. PART II. APRIL, 1909.

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OLD-LORE SERIES.

(*INCLUSION OF CAITHNESS AND SUTHERLAND.*)

THE original plan of the Old-lore Series has now been definitely completed by the inclusion of the whole district of the old Norse Jarldom—Orkney, Shetland, Caithness and Sutherland.

The Norse Earldom of Orkney, Shetland, Caithness and Sutherland was founded in the ninth century. After the death of Earl Sigurd at the battle of Clontarf, in 1014, his son Thorfinn was made Earl of Caithness and Sutherland by King Malcolm II., his maternal grandfather. After this the Norse Earls held Orkney and Shetland from Norway, and Caithness and Sutherland from Scotland, until the death of Earl John Haraldson in 1231, when Sutherland was erected into an independent Earldom and conferred on William de Sutherland, son of Hugh Freskyn, in the possession of whose descendants it still remains—the Dukes and Earls of Sutherland. Upon the impignoration of Orkney and Shetland by Denmark and Norway to Scotland in 1468, Earl William Sinclair of Orkney and Caithness surrendered the Earldom of Orkney to the Scottish Crown, and resigned that of Caithness in favour of his second son, in whose family it still remains. His eldest son succeeded to the title of Baron Sinclair, and is now represented by the family of Anstruther-Thomson, of Charleton in Fife, heirs of line of the Norse Earls of Orkney and Caithness.

It is remarkable that the disintegrated portions of this ancient Norse dominion, after a separation of nearly seven hundred years in the case of Sutherland and of five hundred in that of Caithness, should now, in the twentieth century, become voluntarily united in a literary fellowship, clearly showing the vitality of Viking kinship, which no political barriers have succeeded in breaking

down, and the far-reaching effects of which cannot now be even guessed at. In the days of old the Vikings clubbed together in fellowship in their gilds for social purposes; in these days, when they are scattered all over the world, they now band themselves together in literary fellowship to recall old times, and occasionally, as circumstances allow, to meet together again and exchange skoals as of yore.

We were only asked to include Caithness at the beginning of this year. A strong local Committee was at once formed, and has ever since been working vigorously in promoting the scheme under the direction of the Rev. D. Beaton, of Wick. In preparing for publication the first series of *Records,* it was found that many of these related to Sutherland as well (Caithness and Sutherland having of old together formed one bishopric), and on this account we decided at the last moment to include Sutherland, and so complete our original programme. As there was no time to form a Committee, Her Grace the Duchess of Sutherland most kindly consented to act as Patroness of the Sutherland section. The time was too short to obtain any special articles on Sutherland subjects for this number of the *Miscellany,* but we trust to have something to show in July. It is sincerely to be hoped that everyone interested in the antiquities and history of Caithness and Sutherland, will support our patriotic endeavours and subscribe to the series.

The Annual Dinner of the LONDON ROSS and CROMARTY and SUTHERLAND ASSOCIATION, was held at the Holborn Restaurant on Friday, the 19th March, Sir Arthur Bignold, of Lochrosque, being in the Chair.

In proposing the toast of "Kindred Associations," Mr. James Gray (formerly of Golspie, Sutherland) said, after referring to County and other Associa-

tions of Scotsmen in London and all over the world—

"To-night, as of old, we have been invaded by a body of Northmen (not Germans, not even in ships, nor need we pray as did our forefathers—'*a furore Normannorum libera nos, Domine*'—'Lord, deliver us from the Northmen's rage.') This body is the Viking Club, and here they are represented by my guest, Mr. A. W. Johnston, of Orphir, in Orkney, Editor of the *Old-lore Series* of that Club, which raids not our coasts, but our Charter-rooms, and, after conquering and robbing Orkney and Shetland under the able leadership of Icelandic scholars like Professor Ker, of University College, and Professor W. G. Collingwood, has now turned its searchers and printers into Caithness and Sutherland, with the fullest intention of descending shortly upon Ross, Cromarty, Inverness, and Argyll, till the Viking Club has, like its piratical ancestors, the Vikings of old, swept the whole West Coast of Scotland from the Mull of Galloway northwards to the Butt of Lewis and Cape Wrath, and the North Coast thence to Duncansbay Head, bare of records and folk-lore, and printed them all as materials for history. And it behoves all good Highlanders here present to remember that, if they have in them the blood of the Pict, of the Celt, of the Gael, and of the Irish Scot, they have to look for many of their good qualities to their Viking ancestry, to whom they are indebted for much of their best Northern Literature in the Sagas, for most of the place-names on and near their coasts, and (dropping of course all 'Macs'), for many of their most Highland, personal, and clan names. To the Norse they owe their Aulays (or Olafs), their Leods (or Ljots), be they of the Siol of Torquil or of Thormod, their Gunns, Dougals, Lamonts (or Lawmen), their Lachlans and Ivers, and, best of pipers, MacRimmon."

In proposing the Toast, Mr. Gray specially com-

mended the Viking Club to all present, for subscriptions and such other help as they could give to its *Old-lore Series*, whose patroness is the Duchess of Sutherland.

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CAITHNESS AND SUTHERLAND SOCIETIES.

For List of Orkney and Shetland Societies, see p. 17.

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Toronto Caithness Association. *President*, Daniel Ross. *Secretary*, D. W. Ross, 34, Wellington Street.

Winnipeg Caithness Association. *President*, J. W. Horne. 478, Portage Avenue. *Secretary*, J. R. Mackenzie, 123, George Street.

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Scotland.

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Edinburgh Caithness Association. *Secretary*, William Gunn, S.S.C., 15, Queen Street.

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United States of America.

Chicago Caithness, Orkney and Shetland Association. *Secretary*, Joseph Hunter, 2929, Shields Avenue.

NOTES.

CASTLE OF DUNBEATH.—The frontispiece is a view of the Castle of Dunbeath, which is situated on a narrow, precipitous rock, jutting out into the sea, by which it is surrounded, except on the landward side. The neighbouring cliffs are from eighty to a hundred feet high. The following description, given by a tourist visiting Caithness in 1783, is interesting:—"Underneath," he writes, "is a large cavern below the foundation of the castle, running up from the sea, and into which the sea enters at a certain height of the tide, and approaches near to a dark, dreary vault—the bottom of which is about 50 feet from the surface of the rock on which the castle stands. From within the castle, the approach to this dismal place is by steps cut in the rock, formed like a narrow stair, twisting round and round as it descends into the vault. The entry to this stair is curiously covered from the sight of those who are not acquainted with it; and at one side, within the vault, is a door, but concealed

so nicely that a stranger could not perceive it, which opens to a passage that leads to the subterraneous cavern mentioned above. It is difficult to conceive what might be the original intention of it. It could not serve for a prison in times of barbarism, nor as a place of safety to retreat to when an enemy approached the castle, because the free ventilation of the air is so much excluded, that no person could live in it for any length of time. Most probably it was used as a passage to the sea, in order to escape in boats when the castle was besieged by an enemy. It was admirably adapted for concealing contraband goods." Reference to this castle is found as far back as 1439. In 1650 it was surrounded by a moat filled from the sea; in this year, the Marquis of Montrose, after crossing from Orkney, ordered the castle to be besieged, which, after two or three days' siege, yielded. A small garrison was left in it under command of Major Whitford. In a book published in 1833, entitled *Historical Fragments relative to Scottish Affairs from 1635 to 1664*, there is "A note of the letters taken out of the trunk that came to Dunbeath; with copies of two letters from Colonel Gordon and the Earl of Kinnoul to the Marquis of Montrose, 1649." The Castle has undergone many renovations (the most recent in 1880), and is completely modernised. It is one of the few ancient castles in the county which is still inhabited. The present proprietor is Captain E. S. Alexander-Sinclair of Freswick, R.N., M.V.O.

Celtic Hagiology.—The Rev. Arch. B. Scott, B.D., Helmsdale, who has already done excellent work in this field, is to read a paper on St. Drostan to the Inverness Gaelic Society, on 1st April. Drostan's name is commemorated in more foundations in Caithness than any other of the Celtic missionaries. Mr. Scott in this paper tackles the meaning of "St. Tears," given to the Chapel at Ackergill, near Wick, and holds that through a process of development, "St. Tear's" is "St. Drostan." In the

April number of the *Scottish Historical Review*, a paper on St. Maolrubha is also expected to appear from his pen. It contains interesting material for Sutherland readers, and from the character of Mr. Scott's work, it may be predicted that it will be invaluable as a study of Maolrubha, whose missionary activities extended over such a wide area in the north of Scotland. Dr. Reeves' monograph on the subject published in the Proceedings of the Society of Antiquaries (Scotland) was the last thorough study of the Saint's life.

The Catti.—When the Norsemen came to Caithness and eastern Sutherland they found a tribe who called themselves the *Catti*, whence the Picto-Norse hybrid *Katanes* now Caithness. To this day the name of the tribe is retained by the Gaelic-speaking people for Sutherland, which in modern Gaelic is *Cataobh*. What can be the significance of this name? Is it simply the name of the animal (the modern Gaelic for which is the same as the English *cat*, though somewhat differently pronounced)? This seems to be the conclusion reached by scholars. Mr. W. J. Watson, Inverness, in a paper in the *Celtic Review* (Vol. II.), takes this view, and the Rev. Angus Mackay, Westerdale, Caithness, in a paper read before the Society of Antiquaries (Scotland), adopts the same explanation. The modern English name for Caithness and the modern Gaelic name for Sutherland (*Cataobh*) tell us of this ancient tribe. So both the Celt and the Norseman have done their part to remind us that in the far north of Scotland there was a tribe whose name they took care to preserve in the most effectual way.

Cure for Hide-bound Cattle.—A correspondent of the *John O' Groat Journal*, of December 20th, 1839, says he saw the following ceremony performed on a cow at Mybster, near Spittal, Halkirk, for the disease called *Craicnach*, or Hide-bound:—"A boy and two girls,

KLIK MILL, BIRSAY.

1.—View of exterior. 2.—Water wheel.
3.—Interior—hopper and grindstones.

From photographs by J. Omond, Orphir.

all of them pure as the maiden snow, are the operators. The first is armed with a cat, the second with a large comb, and the third with a wool-card. The cow is then tied up, and the cat-scraping, combing, and carding are commenced, and kept up on the poor animal with such spirit that instead of curing her they actually drive her mad. During the ceremony the following incantation is chaunted :—

Cat gud a scriobodh
S'cir gud a chireadh
Card gud a chardubh
A seann chailich
Bhui chreachneach
Car dhiot a bhreacanach
Agus gabh lan ful is feoil is faciam ort."

This, the correspondent translates as follows :— "Now ye old speckled owl, the cat is scraping you, the comb is combing you, and the card is carding you, and take on a fill of flesh and blood, that you may be seen fat."

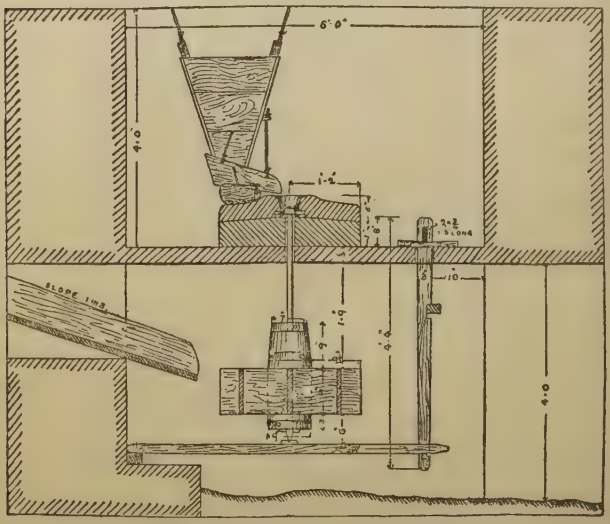
KLIK MILL, MILLBRIG, BIRSAY.—Having recently photographed this ancient grinding mill (see accompanying illustration), I would be glad to get information about it, as to when it was built, about what time it was last used, and how the top stone was adjusted.

The mill measures 15 feet long by 7 feet wide inside ; the wall being 5 feet high. The water wheel is horizontal, with two rows of boards, each 7 inches by 12 inches, fastened in a centre drum, 2 feet by 1 foot, on the spindle, which turns the top stone.

The mill is lighted by one small skylight, near the hopper, and the amount of light inside may be judged by the fact that the exposure for the exterior was of two seconds duration, while for the interior it was three-quarters of an hour, or 1,300 times as long, the result being, however, that the lens has shown details which it

was impossible to see by the eye from the same point of view.—J. OMOND, Kirbister School, Orphir, Kirkwall.

A full description of a Klik Mill will be found in Goudie's *Antiquities of Shetland*, p. 256, from which the accompanying section is taken (p. 260). The upper mill-stone is attached to the spindle of the water-wheel, and so worked by direct action. The upper grind-stone is raised



Section of interior of mill (drawn by Mr J. Romilly Allen).

By permission of Gilbert Goudie.

or lowered to produce coarse or fine meal, by means of the perpendicular beam, on the right hand, called the *lightening-tree*, which is attached to the end of the *sole-tree*, on which the spindle of the water-wheel or *tirl* revolves.—A. W. JOHNSTON.

THE BELLS OF KIRKWALL CATHEDRAL.—The following notes of the measurements and inscriptions of the Bells of Kirkwall Cathedral are taken from a Note Book of the

late Professor Thomas S. Traill, M.D., now in the Library of the Society of Antiquaries of Scotland.

"There are 115 steps to the floor of the tower. The tower, on the bell floor, is 24 feet square to the outside.

Of the bells, the central, or bass, is 11 feet in circumference, at mouth, 6 feet 7 inches at the middle, and 3 feet 7 inches high; the W., or tenor, is 9 feet 10 inches at mouth, 6 feet in middle, height 3 feet 1 inch; the E., or treble, is 8 feet 9 inches at mouth, 5 feet 7 inches in middle, height 3 feet 1 inch; small bell, 1 foot 10 inches high.

Inscriptions on the great bell:—"Made by Master Robert Maxwell, Bischop of Orkney, the year of God MDXXVIII." This is in the upper line, in Roman letters; below is another belt, with: "Robert Borthwick made me in the Castel of Edinburgh the year of the reign of King James the V." These two inscriptions form belts round the upper part of the bell; above them is a beautiful border of Arabesques 2 inches deep, consisting of finely drawn boys and *capriceos*. An ornamental border, $1\frac{1}{4}$ inches deep, fills up the space not filled by letters in the second inscription; the letters are $\frac{3}{4}$-inch high. Below the inscriptions is another ornamental border of foliage, $2\frac{1}{2}$ inches wide, in low relief, but finely executed. On the E. side of this bell is an oval ring, 6 inches by 4, enclosing the following inscription:—

TAKEN ET BROUGHT
AGAINE HEIR BY ALEXANDER
GEDDUS MARCHANT IN KIRKWA
AND RECASTEN AT AMSTERDAM
JULLY 1682 YEERS BY CLAU
DIUS FREMY CITTY BELL
CASTER. IT WEIGHS 1450 P.

On one side is the Royal shield of Scotland, surmounted by a crown; on the opposite the arms of the bishop, a St. Andrew cross with the annulets in the centre, surmounted by the mitre; below, the motto, VLTAS. [S

reversed]. On the west side is a figure of St. Magnus, with a sword, in high relief, and below is SCT. MAGNUS.

The western bell, or tenor, has the following inscription, in black letter, in two belts, around the upper part of the bell:—

maid. be. maister. Robert. Maxvel. bischop. of. Orknay.
ye. secund. zeir. of. his. consecration.
the. zeir. of. god. I^{m} V^{c} XXVIII.
being. ye. xv. zeir. of. ye. reign. of. kyng. Iames. ye. V.
Robert. Borthwik. maid. al. these. in. ye. Castel. of. Edinburgh.

On the one side is the Bishop's arms, surmounted by the mitre; on the other the Royal shield of Scotland, surmounted by the Crown, and near it a figure of St. Magnus.

The eastern bell, or treble, has the following inscription, also in black letter:—

maid. be. maister. Robert. Maxvel, bischop. of. Orknay. ye. secund. zeir. of. his. consecration.
ye. zeir. of. gode. I^{m} V^{c} XXVIII. being. ye. xv. zeir. of kyng. Iames. ye. V.
It also has the arms of Scotland and of the Bishop."

In another part of the Note Book Professor Trail says of Bishop Maxwell—"he built stalls in his Cathedral which are curiously engraven with the arms of several of his antecessors in his see, and he furnished the steeple with a set of excellent bells, which were cast within the Castle of Edinburgh, as the inscription on them bears, in the year 1528. When the King (James V.) made his famous progress through the isles, his Majesty was entertained by this Bishop, and at this time the King was pleased to give the town of Kirkwall a confirmation of its royalty."

Robert Borthwick who "made al these [bells] in the Castel of Edinburgh" was "master founder of the King's guns" to James IV., and had charge of the preparation

of the artillery for the expedition which ended so disastrously at Flodden. He continued in the same office under James V., with rewards and promotion, and seems to have died shortly before April, 1532, when his successor was appointed.

Note.—Additional information will be found in Sir Henry Dryden's *S. Magnus*, 1878, p. 51, with which the above does not quite agree.—EDITOR.

QUERIES.

TABOO NAMES.—The reviewer of Dr. Jakobsen's *Ordbog* in our October number, asks whether there are in Orkney or Shetland any taboo names used on land by shepherds or others in the same way as they are used at sea, it being unlucky to call anything by its ordinary name. In Cumberland and Yorkshire ancient numerals are used for counting sheep.

JEAN BART THUROT.—Can any reader kindly tell me if the celebrated Privateer Jean Bart Thurot was ever in Shetland? There is a tradition that he was.—T. M.

THE WORD "RÜED."—When corn is being cleaned by fanning with a "weight" (a hoop covered with a skin for holding corn, etc.), preparatory to grinding, refuse, such as broken straw, &c., gathers at one side of the weight, and is picked off and thrown away. This refuse is called rüed. What is the etymology of the word? Is the root idea that of run, redd, or roo?—JUNDA.

Note.—There is an old Norse word, *ruddi*, applied to the refuse of hay, etc., but probably *rüed* is a form of *redd*, refuse.—A. W. J.

THE NAME "BUZ."—According to tradition there was once land between Shetland and Iceland. We call it "the land of Buz." What is the correct spelling of the word, how is it pronounced, and what is its etymology?—JUNDA.

CAITHNESS PLACE-NAMES.—Can any of your readers inform me of the meaning of the following place-names:

Banniskirk (parish of Halkirk), Killimster (parish of Wick), and Mount Hooly (parishes of Wick and Dunnet). The folk-lore etymology of Banniskirk is "bannock" kirk on account of the bannocks at one time said to be supplied to the incumbent. While the same source gets over the difficulty of Killimster by reading "kill minister." To such an extent has this derivation taken possession of the inhabitants that they mix up the story of Bishop Adam burned at Halkirk with the traditional tragedy of a similar kind enacted near Wick. Any information on these place-names will be thankfully received.—HISTORICUS.

ST. BULGIN.—Who was St. Bulgin? In Caithness St. Swithin's Day is spoken of as St. Bulgin's Day. I am not quite sure of the spelling.—HISTORICUS.

THE NAMES MENTUPLAY AND MOANNACH.—In the Caithness Presbytery Records in the process against the murderer of Bailie Calder of Thurso (1709), the above name appears. It has a foreign appearance. Can any of your readers inform me if it was a name known in Caithness about that time? In the Watten Kirk Session Records the name Moannach occurs. Is this a North name? Are there any now living bearing the name in Caithness?—HISTORICUS.

GIBB'S CRAIG.—The stack at the extreme point of Duncansby Head is called Gibb's Craig. It is associated with the following lines:—

> "If Gibb's Craig fa's te'e lan'
> Dungasby 'ill sink for sin.
> Is lang's id stan's 'e sea
> Dungasby hid spared will be."

Can any reader explain the name Gibb's Craig, or the origin of the lines connected with it?—D. H.

DERIVATION OF HELMSDALE WANTED.—What is the derivation of this place-name? In Gaelic it is *Bun-illidh*. Is there any connection between the Celtic name and

Helmsdale, which has all the appearance of a Norse origin ?—D. M. B.

In the Orkney Saga it is called *Hjálmundalr*, O.N., *hjálm*, a helm or rudder, and *Hjálmundals-á*, River of Helmsdale.—A. W. J.

MONTROSE AND MACLEOD OF ASSYNT.—Can any of your readers direct my attention to the best account of Montrose's wanderings in Assynt after his defeat by Strachan, and also the best defence of MacLeod of Assynt's connection with the apprehension of the great Marquis and his deliverance into the hands of his enemies.—D. M. B.

REPLIES.

THE FALL OF ADAM: AN ORKNEY STORY.—This amusing anecdote may be useful as a medium for Orkney dialect, but it cannot take its place among our folk-lore stories. It is told in a small book called "The Model Pastor," and occurred in the experience of Dr. David Johnstone of North Leith, when "visiting" his Newhaven parishioners—quite one hundred years ago. The writer (Dr. Johnston's granddaughter, a well-known author) of the book says: "We have an opportunity of verifying it (the 'Adam Story') by the testimony of an aged woman who knew the parties well." The book in question was issued in 1878.—JESSIE M. E. SAXBY.

FALL OF ADAM.—The story of "Adam Spence," as told by Capt. Work in the Jan. No., is assuredly in the main Orkney, and can be traced in a reliable manner to its source in the Hillside, Birsay.

The Fife story may be a variant of the same, a copy with slight additions, or, as is much more likely the case, a similar story of independent origin. Nothing is more natural than for men of idiosyncrasies and leisure to indulge their genius in such silly attempts; but to say that the story in one County is a copy of another is to believe that the idea was so inconceivably clever or

erratic that it could not possibly occur to more than one individual. The real hero of the story was one Wm. Spence, Gyron, Hillside, Birsay, who, we believe, died more than half a century ago. The part of the story relating to the ministerial visit does not apply, as the man's name was William. Authentic information has been got from the farmer whose forefathers lived in close intimacy with the original inventor.—M. S.

The writer of the story states that he heard the story related in Aith, Sandwick, at the latest about January, 1874.—EDITOR.

BOTHWELLS IN SHETLAND.—One of the Mouats[1] married a sister of Anna Thronsdatter, whose connection with the hated Earl of Bothwell is well-known. It is probable that Anna's illegitimate children would be consigned to her sister's care in Shetland, or some of the Mouats might be named after the Earl, and (as is still a custom) these might drop their own surname for that of the "name-father."—JESSIE M. E. SAXBY.

GORN (OR GORM).—It is probable that the former name is a corruption of the well-known Norse name "Gorm." In Shetland, in some cases, men conferred their names on places at first, but later they seem to have been designated after their property or residence, as "Magnus o' Voesgert," or simply "Voesgert."—JESSIE M. E. SAXBY.

SKYLARKS IN ORKNEY.—Scott's novels have many such little blunders. The skylark was very common in Shetland, and doubtless in Orkney, in Scott's time.—JESSIE M. E. SAXBY.

STEWARTS OF NEWARK.—A reply to J. M. L. will be found under *Visitations*, p. 87.

KENNEDY OF STROMA.—In reply to J. M. L., p. 27 *ante*. John Kennedy elder of Stroma, was married to Jean McKenzie, sister of Sir Alexander McKenzie of Broom-

[1] Anders Mowat, whose third wife was Else Thronsdatter or Christoffersdaughter. See p. 85.—EDITOR.

hill [Henderson's "Caithness County Families," p. 329], and, therefore, daughter of Murdo, Bishop of Orkney. It was her brother, Commissary William Mackenzie, or M'Kenzie, who married Margaret Stewart of Newark.—A. FRANCIS STEUART.

STUMPIE'S REEL.—I have now ascertained in answer to my query in *Miscellany*, vol. i., p. 167, that the man who composed the tune called "Stumpie's Reel" was Fredman Stikkle, who lived in Burrafirth, Unst.—JUNDA.

VISITATIONS AND PORTRAITS.

The Duchess-Countess of Sutherland.

Lady Elizabeth Sutherland, only surviving daughter of William, 19th Earl of Sutherland, and his wife Mary, daughter and co-heir of William Maxwell, of Preston, Kirkcudbright. Born at Leven Lodge, near Edinburgh, May 24, 1765; married, September 4, 1785, George Granville, Viscount Trentham, afterwards 2nd Marquess of Stafford, who, January 28, 1833, was created Duke of Sutherland. Her Grace died January 29, 1839, having held the Earldom for the long period of 72 years.

On the death of the Earl of Sutherland there was a contest for the succession to the Earldom between Sir Robert Gordon, of Gordonstown, George Sutherland, of Fors, and Lady Elizabeth Sutherland. The House of Lords decided in favour of Lady Elizabeth, March 21, 1771, who thereupon became Countess of Sutherland and Baroness Strathnaver in her own right.

Issue (1) George, Granville, 2nd Duke and 20th Earl; (2) Francis, created Earl of Ellesmere. (1) Charlotte Sophia, married Henry 13th Duke of Norfolk; (2) Elizabeth Mary, married 2nd Marquess of Westminster.

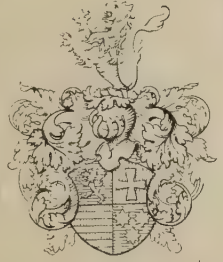
The old Norse Earldom of Orkney, founded in 872 by Harald Harfagri of Norway, included in the thirteenth century Orkney, Shetland, Caithness, and Sutherland, Orkney and Shetland being held from the Crown of Norway, and Caithness and Sutherland from that of Scotland. On the death of the Norse Earl John Haraldson, 1231, Sutherland was detached and erected into a separate Earldom by Alexander II., and conferred on William De Sutherland, Lord of Sutherland, son of Hugh Freskin. On the death of John Sutherland, 11th Earl, without issue, he was succeeded by his only sister, Elizabeth, Countess of Sutherland, who married Hon. Adam Gordon, second son of George, Earl of Huntly, he

THE DUCHESS-COUNTESS OF SUTHERLAND.

From the portrait by George Romney.
By permission of G. T. Bagguley, Newcastle, Staffs.

ADMIRAL AXEL MOWAT OF HOULAND.

b. 1593, d. 1661.



ARMS OF MOWAT.

KAREN KNUDSDAUGHTER BILDT.

d. 1693.

From the original paintings in the possession of Baron H. Rosenkrantz, Rosenholm, Denmark.

taking the courtesy title of Earl of Sutherland. Through the marriage of the Duchess-Countess, the Earldom has now passed to the family of Leveson-Gower. On the visit of George IV. to Scotland, in 1822, it was determined that the right of carrying the sceptre before the King was vested in the Earls of Sutherland, and his Majesty was graciously pleased on that occasion to allow Lord Francis Leveson-Gower to act as deputy for his mother, the Countess of Sutherland.

Mowats of Houland, Shetland.

For the early history of this lineage see an account of The Montealts of Fern in *Memorials of Angus and the Mearns;* the Mowats of Balquholly in *Caithness Family History*, and also in *Shetland Family History*. In the last-named work there is notice of the Mouats of Garth, beginning with Andrew Mowat, noticed about 1565. In *Danmarks Adels Aarbog*, 1904, there is an account of the family that may be of interest.

1. Mowat, baron of Bohualle in Banffshire, married a lady of the name of Bruce. Issue Bertil. See 2.

2. Bertil Mowat of Houland at Tysnaes, married Barbara, daughter of Lord Sinclair of Ravenscraig. Issue, (1) Rutilia, married David Sinclair, and (2) Anders. See 3.

3. Anders Mowat of Houland was married three times. (1) Ursula Thomasdaughter Thallagh [Tulloch] of Foblisetter; (2) Karen Axelsdaughter Gyntelberg; (3) Else Christoffersdaughter Rustung.

Issue by 1st, Gilbert. See 4*a*.

Issue by 2nd, Karen, married, 1608, Erick Otteson (Orning).

Issue by 3rd, Christopher of Evet, died Sept. 8, 1628.

Axel. See 4*b*.

For further particulars of Anders Mowat see Goudie's *Antiquities of Shetland*, pp. 117-124, and Orkney and Shetland Records, Vol. i., Part iii., No. 51.

4*a*. Gilbert Mowat in Gurifurdt, married Janeta Johnsdaughter Pitcairn of Bulliesetter.

Issue, (1) Ursula, married Andrew Bruce of Muness.
(2) James of Ollaberry.
(3) Henry, mentioned in 1628 as lieutenant in the Navy.
(4) Andrew, mentioned in 1629 as lieutenant in the Navy.

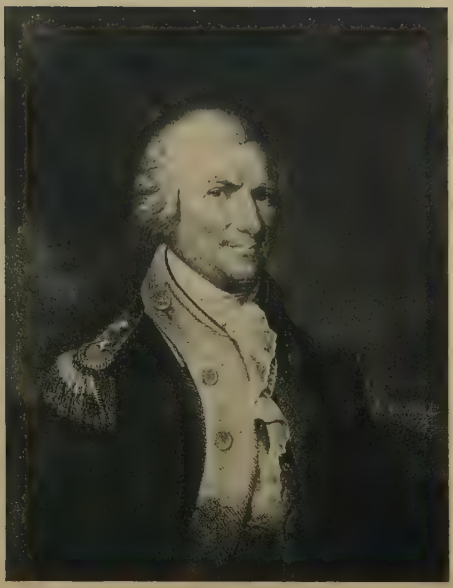
4*b*. Axel Mowat of Houland, Hatteberg, Mel, Sem, Onereim, Geresvig, Malkenes, Ask and Axelvold. Born 1593. In 1631 Admiral in the Danish Fleet. He died January 27, 1661, and was buried February 18, following, at Bergen. After 1622 he married Karen Knudsdaughter Bildt, who was buried January 12, 1663. Portraits of them appear in *Danmarks Adels Aarbog* for 1905, and his arms are given in the issue for 1904, which are reproduced here.

Issue, (1) Axel, lieutenant in Navy 1640, killed March 3, 1644, in a duel with Laurids Galtung.
(2) Karen, died 1675, married Ludvig, Baron Rosenkrantz of Rosendal, etc., he, born 1628, died 1685; he married secondly, 1679, Clara Catharine von Stockhausen.
(3) Anders, natural son.

The above is compiled from a communication kindly sent by Mr. Roland S:t Clair.

Major-General Arthur St. Clair.

Major-General Arthur St. Clair—son of William Sinclair, merchant, Thurso, who was a grandson of James Sinclair, second laird of Assery in Caithness, born in Thurso, March 22, 1736, married May 14, 1760, Phoebe, daughter of Balthazar Bayard and his wife Mary Bowdoin, of Boston, Mass., U.S.A., died at Cheshunt Ridge, Penn., August 31, 1818. Issue: 1, John Murray; 2, Daniel; 3, Arthur; 4, Elizabeth, married 1st, Captain John Lawrence, 2nd, Colonel Vance, with issue; 5, Louisa, married Samuel Robb;



MAJOR-GENERAL ARTHUR ST. CLAIR.

b. Mar. 22, 1736, d. August 31, 1818.

From an engraving from a drawing by J. B. Longacre. after the original portrait by C. W. Peale.

6, Jane, married Samuel Jervis; 7, Margaret, d.s.p. He studied at Edinburgh University; indentured to the famous physician, William Hunter, of London, but at age of 21 abandoned medicine for an ensigncy in the army, 60th Regiment of Foot, May 13, 1757, and went to America with Admiral Boscawen's fleet, served under General Amherst at the capture of Louisburg, July 26, 1758, under Wolfe at Quebec, September 30, 1758, and on Plains of Abraham, September 13, 1759. Made Lieutenant April 17, 1759, which he resigned April 16, 1762. After the siege of Quebec he went to Boston, Mass., on furlough, where he was married. By his marriage he received £14,000 from his wife's grandfather, James Bowdoin. In January, 1776, he raised a regiment, and in May reached Quebec at a critical time and covered the retreat of the imperilled army. He was made Brigadier-General, 1776, by Congress, and later in the year was ordered to join Washington in the Jerseys, and was one of the faithful and trusted advisers of the Commander-in-Chief. To his counsel are attributed the victories of Trenton and Princeton. In recognition of his distinguished services in this campaign he was commissioned a Major-General and assigned once more to command in the north. A full account of his services and the misfortune which attended his property, which was finally forced to a sale, will be found in *The Saint-Clairs of the Isles*, by Roland S:t Clair, pp. 228, 411, 468. See also Henderson's *Notes on Caithness Family History*, pp. 334-338. He and his family were reduced to want, and he ended his days in a log house on the black ridge by the side of the old State road from Bedford to Pittsburg, selling "supplies" to waggoners. Lake St. Clair and other American places are named in his honour.

The Stewarts of Eday and Newark.

The Stewarts of Newark were cadets of the family of Eday and Tullos. I have the following pedigree of

them founded upon my notes taken, except where otherwise stated, from the Orkney Sasines:—

1. Sir James Stewart of Eday and Tullos, knight. In my edition of "The Diary of Thomas Brown, Notary Public," I styled him "the legitimatised son" of Robert, Earl of Orkney, but I now believe him to have been Earl Robert's lawful son, as he is described in 1632 "as brother-german to ane nobill Erle John, Erle of Carrick, Lord Stewart of Kinclevin." He is said to have been Gentleman of the Bed-Chamber to King Charles I., and was certainly in great straits from poverty after Earl Patrick's fall. He and his wife, Dame Margaret Lyon, received pensions from the King. They had issue:—

    1. Captain Robert Stewart of Eday, married Dame Jean Gordon [said to have been a daughter of the Earl of Sutherland], and had issue:—
        (1) Robert Stewart of Eday, married Isabel Graeme, [of Graemeshall,] styled "Lady Eday." Issue:—
            (1*) Robert Stewart, eldest son. 1715.
            (2*) Jane Stewart, married 15th January 1732, Robert Richen of Linklater [Kirkwall Par. Reg.].
        (2) Charles Stewart.
        (3) Francis Stewart.
        (4) Jane, married George Baikie, 4th of Tankerness.
    2. Colonel John Stewart of Newark. His will is recorded 2nd and 15th December, 1663 [Commissariot Registers, Orkney]. He married Jean, youngest daughter of Thomas Buchanan of Sound, and Margaret Smyth his wife. She was his "future spouse" in 1653. He died June, 1662, leaving issue:—
        (1) Robert Stewart of Newark, retoured heir to his father, 25th February, 1679. He

married 4th July, 1678, Margaret, eldest daughter of James Stewart, 3rd of Graemsay, and Isabel Bruce. [Diary of Thomas Brown].

(2) John Stewart, who seems to have died before 1678, when his brother is styled "onlie lawfull sone and appeirand air."

(3) Margaret, married 23rd December, 1679, William Mackenzie, Commissary of Orkney, son of Murdo, Bishop of Orkney, with issue. [Diary of Thomas Brown]. Her daughter, Sibylla Mackenzie, married 13th February, 1731, as third wife, Charles Steuart, Stewart Clerk of Orkney. [Kirkwall Par. Reg.].

(4) Beatrice.

(5) Jane.

3. Mary, married ("future wife," 29th September, 1639), Alexander Bothwell of Glencorse. [The *Scots Peerage* iv., p. 435].
4. Jean, "Lady Brigtoun," married first Major George Crichton of Abekie; secondly, Frederick Lyon of Brigtoun, whom she survived.
5. Margaret, mentioned in 1652.

The arms of Stewart of Newark (whose name was spelled indifferently Stewart or Stuart), were recorded in the Lyon Register in 1672-7, as "Or, a fess chequy az. and arg. within a bordure gu. charged with three lions rampant and as many ships at anchor interchanged of the first." Another Newark in Orkney belonged to William Stewart of Newark, a son of Mr. Walter Stewart, minister of South Ronaldsey [who died 8th January, 1652], ancestor of the Stewarts or Steuarts of Massater. They were of a different descent, and I hope to be able to give an account of that family later.

A. Francis Steuart.

ROBERT THE BRUCE IN ORKNEY, CAITHNESS AND SUTHERLAND.

AFTER Bruce's defeat at Methven on 26th June, 1306, he led the life of a fugitive in the Highlands for some weeks, and eventually escaped from the mainland of Scotland. Scottish Historians have always believed that he sought refuge in the Island of Rachrin, off the coast of Antrim, and that there he lay hid for four or five months, while the English fleets were scouring the seas in search of him. Students of Scottish History have always found it difficult to understand how he was able to evade capture in Rachrin, but though several English chroniclers stated that he sought refuge in the Norwegian Dominions, that statement, for some reason or other, never found acceptance in Scotland. Within recent years, however, documents have come to light which make it almost certain that the English chroniclers are correct. It has been discovered that Bruce's sister, Isabella, was married to Eric, King of Norway in 1293, and though her husband died in 1301, it is evident that the connection between Bruce and Norway must have been very close. These two facts alone, the English story and Bruce's Norwegian connection, are in themselves sufficient grounds for believing that Bruce spent the winter of 1306-1307 in either Orkney or Norway. Mr. Joseph Bain, the learned editor of the "Calendar of Documents relating to Scotland," comes to a similar conclusion, and his reasons will be found set forth at length in his book, "The Edwards in Scotland," pages 53 to 56. Some further facts, however, have come to light, which, I think, place the matter beyond dispute.

One of Bruce's most ardent supporters from 1306 onwards, was the Bishop of Moray. There is in existence a letter from Edward 1st to the Pope, dated August, 1306, complaining that the Bishop had not only joined Bruce,

but had preached a Holy War throughout the length and breadth of his diocese with such effect that the flock of the Bishopric rose in support of Bruce. After Methven, the Bishop, like the rest of Bruce's adherents, had to flee for his life. Edward ordered the most strenuous efforts to be made to capture him, but he succeeded in escaping, and from a letter dated 6th March, 1307, we learn that he had fled to Orkney, for on that date Edward writes to Haco, King of Norway, requesting him "to arrest and send to him, the rebel Bishop of Moray who has been excommunicated by the Pope, and is resetted by some of Haco's subjects in the Isle of Orkney."

In studying the history of the War of Independence I was struck by the fact that nobody had ever been able to account satisfactorily for Bruce's advance to the North-East of Scotland in the Autumn of 1307. Bruce landed in Carrick, his own Earldom, in the early spring of 1307, and until September carried on a guerrilla War in the South-West. In September he suddenly advanced to the North-East with a small force, and by the end of the year had defeated the Comyns at the Battle of Inverurie, and laid waste the Earldom of Buchan. Within the next few months he brought the Earl of Ross to terms, and had the whole of the Northern Highlands behind him. Now Bruce could not have advanced to the North-East unless he had some expectation of finding supporters there. At that period he was little better than an outlaw maintaining himself in the South-West solely by force of arms. What hope had he then of finding allies in the North?

At this stage the Bishop of Moray again appears on the scene. There is in existence a letter from the Earl of Ross to Edward written early in 1308, wherein he asks pardon for having made a truce with Bruce, and explains that he was compelled to do so owing to Bruce having advanced into his territory with 3,000 men. In the same letter he complains of the demands made upon him by the Bishop of Moray for the damage done to the Bishop's lands by

the Earl during the period when the Bishop was an outlaw. In October, 1308, the Earl of Ross made complete submission to Bruce, and from that time onwards became one of his most powerful supporters, and in the same year his son and heir, Hugh, was married to Bruce's sister, Matilda. The first witness to the deed of submission is the Bishop of Moray.

Putting all these facts together it seems clear that Bruce and the Bishop of Moray were acting in unison in 1307. In 1306, as we have seen, the Bishop brought out his flock in support of Bruce, and we find that in the following year, Bruce, without any apparent cause, goes North to the Bishop's district, and again finds support. My deduction, therefore, is, that Bruce's descent on the South-West of Scotland in 1307, was part of a plan of campaign arranged between him and the Bishop, whereby the Bishop was to rouse the North-East, while Bruce roused his own country in the South-West. Whether that be so or not, the fact remains that the North-East was roused, and that Bruce when he advanced North knew that he would find support there. Now, what does that point to? The Bishop, we saw, was without doubt in Orkney during the winter. Bruce we also saw was almost certainly in some part of the Norwegian dominions. When we consider the campaigns of 1307 and 1308, in light of these facts, the probability of Bruce having met the Bishop during the winter of 1306-7, becomes a certainty. The independence of Scotland was secured as a result of that meeting, for it was the adherence of the North to Bruce in 1307 and 1308 which made possible his ultimate success in driving the English from Scotland. Prior to the Battle of Inverurie on Christmas Eve, 1307, Bruce had won two small victories, at Glen Trool, in the Spring, and at Loudon Hill in May. Galloway, however, was still hostile, and outside the Counties of Ayr and Dumfries, he had so far received little support. Then he went North, and, within a few months, almost the whole of Scotland

North of the Forth was behind him. With the support of the North he defeated the Lords of Lorn, captured their Castle of Dunstaffnage, stormed and captured Perth and Dundee in 1312, and thereafter captured one by one the strongholds of the Lowlands.

In view of the facts above stated, the Orkney tradition that Bruce found sanctuary with the Laird of Halcro, gains an added significance. So, too, does Boece's legend of the appearance of St. Magnus to the citizens of Aberdeen after the battle of Bannockburn. It is an interesting commentary on both these that Bruce made a grant of £5 from the fermes of Aberdeen to St. Magnus's Cathedral, Kirkwall. It is clear, therefore, that Bruce had received notable services from the people of the Orkneys, and the tradition in the family of Halcro that their ancestors fought for Bruce at Bannockburn, is probably true. It must always be remembered that Bruce had a year in which to prepare for Bannockburn, and that accordingly the objection that it was unlikely that men should come from Orkney to fight for him, disappears. On the contrary, we can imagine with how keen an interest the people of Orkney, and especially the men of Halcro, would follow the fortunes of their one-time guest, and how an appeal to them to aid him in the great contest at Bannockburn, would rouse their warlike spirit. Thus the English chronicles, the Norwegian marriage, the Bishop's flight to Orkney, and the Orkney traditions, all confirm each other.

It may be interesting to add a brief note on Bruce's relations with Caithness and Sutherland. The second Earl of Sutherland supported Bruce the Claimant in his claim to the Scottish Throne in 1292, and swore to assist him with all advice and aid. He does not seem to have taken any part in the wars of Wallace, nor is there any mention of him in contemporary documents after 1306. The third Earl probably succeeded in 1307, while still a minor, and his ward was granted by Edward to John,

the younger son of the Earl of Ross. Thus the Earl of Ross had in 1307 and 1308 the whole of Ross and Sutherland behind him. In the letter from the Earl of Ross to Edward in 1308, above referred to, the Earl says, among other things, that for a fortnight Bruce, with 3,000 men had remained on the borders of Ross, Sutherland, and Caithness at their expense, and had threatened these Earldoms with utter destruction. The Earl accordingly agreed to a truce, and, as we have seen, afterwards became Bruce's man. The Earl of Sutherland was not far off his majority, for on 16th March, 1309, he attended Bruce's famous Parliament held at St. Andrews. From thence onwards he appears to have remained loyal to Bruce and to the cause of independence, though there is no reference to him in contemporary documents until 1320, when he was present at Bruce's Parliament at Arbroath.

It may also be of interest to mention that there is a Mackenzie tradition that Bruce was received and entertained at Ellandonan Castle by Mackenzie of Kintail during his wanderings after his defeats at Methven and Dalry in 1306. There is no direct evidence to support the tradition, but it is not by any means improbable, as the Mackenzie of the day was at feud with the Earl of Ross, and, therefore, a likely adherent for the Scottish King. Be that as it may, the fact that there is such a tradition is a further link—though an unnecessary one—in the chain of evidence which proves that Bruce sought refuge in Orkney, while on the other hand, the fact that Bruce did visit Orkney makes the truth of the tradition very probable.

EVAN M. BARRON.

THE BATTLE OF SUMMERDALE.

THE republication of the two Summerdale respites in the October number of *Old-Lore* provokes afresh an Orcadian's curiosity. Such a long string of names is given; so little else is told about the causes, the actors, and the circumstances of that far-off conflict. Where nothing is known it becomes permissible to guess; which is the excuse for this paper. It makes no attempt to solve the problem of the reason for the Caithness invasion, or the puzzle of the subsequent contradiction implied in rewarding the Orkney leader and respiting his adherents for the "slauchter" of his enemies; but aims merely at deducing some of the probable circumstances of the battle from the meagre facts we are given.

The names in the second respite (which includes the four mentioned also in the first) run thus:—Edward Sinclair of Strome, Magnus Sinclair of Warsetter, John Sinclair of Tollop, William Sinclair of House, Oliver Sinclair of Helwra, Magnus Sinclair, Lawrence Sinclair, James Sinclair, James Cragy of Burgh, John Rendale, Adam Sclater, John Burness, John and Magnus Cromate, Robert, John, and George Hercas, Wiliam Peirsone, John Jamezing, William Herdy, Gilbert Cragy, William Zorstone, Walter Forester, Christe Jame, Magnus Midhouse, John Lowtit, John Paplay, Magnus Gariach, William Cragy, John Cragy of Banks, and Edward Birsten. One is struck by the number of Sinclairs in the list. Excluding Sir James, the leader of the army, who committed suicide between 1529, the date of the battle, and 1539, the date of the respite, there are no fewer than eight. Out of these, three—Strome, House, and Helwra—were the heads of *Shetland* families, and it becomes evident that not only was there a general gathering of the Sinclairs of the Isles to resist their Caithness kinsmen, but that the invasion was expected, and the nucleus, at

least, of a force raised to meet it, sometime beforehand. One could not telegraph to Shetland on the eve of battle in the year of grace 1529. This circumstance must be borne in mind in considering the course of events afterwards.

Looking over the other names one finds four Craigies, at that time probably the family in Orkney next in importance to the Sinclairs. Among others who can safely be identified with landed families of the day are John Rendall, doubtless the same John Rendall of Rendall, who witnessed the Foundation in the Cathedral by Bishop Reid in 1544, the head of the ancient Norse family of Rendall; Magnus and John Cromarty and Edward Birsten who, along with Magnus Garioch, obtained a special respite of their own, and are presumably of the old families of Cromarty and Birsten in South Ronaldshay; John Louttit, and perhaps two or three more. But who were the others—Forester, the Hercases, Hardy, and the rest? One knows too little about Orkney and its people at that time to dogmatise about any particular name on the list; but at the same time, when we get so many names not derived from property or associated with any family known to be Orkney landowners, we naturally look for them elsewhere; and not without some success. Adam Sclater, John Hercas, William Hardy, and John Paplay, all appear as witnesses to deeds *in Kirkwall* between the years 1527 and 1542, while William Peirson was the name of the notary who wrote out the 1514 decree of the Lawthing, also in Kirkwall. When it is remembered that very few Orkney documents of that period have been preserved at all, we are fairly safe to conclude that a considerable proportion of the leaders mentioned in the respite were citizens of Kirkwall—followers and friends of the governor or burgesses of the town; a conclusion in harmony with the fact that Sir James Sinclair, as governor, would naturally reside in Kirkwall Castle.

Thus we get an army, which was primarily a Kirkwall force, commanded by a number of the chief landed gentry (principally of two families) and by others in the town, waiting (with a "nucleus crew" probably) for the invader to appear.

Now, there were at that time (thirty years before the Stewart tyranny began) a number of odal families, with estates lying within a few miles of the battlefield, some at least of whose names one would naturally expect to find in the respite; for the list was clearly not confined to the three or four leaders who would have the actual direction of the fight, but was, on the contrary, exceedingly comprehensive, considering the probable size of the army. On the Council of the Lawthing in 1514, we find a Flett, a Linklater,. a Housgarth, a Clouston, and a Scarth. The Irelands and the Heddles too lived in the vicinity. Were these descendants of the Vikings still able to legislate, but not to fight, even when a hostile army was in the very heart of their country? It is exceedingly improbable, and equally improbable is it that Sir James would neglect to summon all the available local force to his assistance when he marched some ten miles from his base into the heart of the Stenness moors to attack a formidable invading army. On the contrary, it is far more likely that the absence of West Mainland names argues a separate and distinct levy in the neighbourhood, who were afterwards generically respited under the head of all those "persones yatt are not nemyt and comprehendit in the samen," to whom the pardon equally applied. As will appear presently, the supposition fits the other known circumstances of the battle.

To turn now to the invaders; they must have landed somewhere on the Orphir coast, and their only objective could be Kirkwall. Besides being the sole town in the islands, it was also the seat of Government, from which Lord Sinclair (according to Balfour) had been ejected the previous year. He was now returning with his cousin,

the Earl of Caithness, and whatever the precise cause of their expedition, its object was to subdue the Orkneys and not merely to pillage them. Scapa cannot have been the landing place, or the engagement could not conceivably have taken place in Stenness. Waukmill Bay is the next practicable point. It is their traditional landing place, though too much weight need not be attached to that. More to the point is the fact that it is the next nearest bay to Kirkwall, and also to the line of approach

PLAN SHOWING SITE OF THE BATTLE OF SUMMERDALE.

of a fleet sailing into the Flow through Hoxa Sound. Certainly we may assume that a landing was made either in Waukmill or Houton, or one of the shallower bays between.[1] Why then was the battle fought so far north of the direct line to Kirkwall as the valley of Summerdale?

[1] Possibly at Head of Banks, where there is a natural rock pier with deep water where big boats used at one time to discharge cargoes of horses from Caithness.—A. W. J.

Returning to Kirkwall, we find an army there, the leaders of it assembled some time beforehand, and the General (as appears from his subsequent action) desirous not to wait for an attack, but to go out and deliver one. On the other hand Lord Caithness had between his landing place and Kirkwall no smooth macadamised Orphir road, but miles of rough and hilly moorland. For some reason, instead of crossing this, he preferred to march through Kirbister and up the Tuskerbister valley. The nature of his reason may be shrewdly surmised from the fact that by the time he reached the top of the valley, Sir James, with a longer distance from his base to traverse, was ready to fall upon him. Clearly the Kirkwall force had got on the move when the fleet was sighted, and headed the Earl off from the east, and he decided to hold north and give battle on ground of his own chosing. And, as surely, the beacons on the ward hills were blazing and horsemen galloping to spread the tidings that Lord Caithness was marching on Stenness.

We now come to the last and best known circumstance of the invasion. Just on the north side of the steep neck in which the Tuskerbister valley ends—now evilly famous for its precipitous road, the dread of travelling shops; somewhere among the heathery hammocks and hollows between the farm of Fia and the township of Germiston, the Caithness army, led by two peers of the warlike house of Sinclair, and equipped for the subjection of the islands, with (in the words of Jo. Ben) "Hastis, telis, sagittis, et sonitibus, tubarum," was not merely defeated, but annihilated. The Earl was slain, Lord Sinclair taken captive, and their army literally wiped out. Under only one set of circumstances could a military disaster, so utter and overwhelming, have occurred. They must have been both outnumbered, and so hemmed in that flight was practically impossible. And so we can complete the picture: The Caithness men, with Sir James

upon their right flank, topping the rise and seeing before them the West Mainland levies summoned by beacon and rider; the Sinclairs, Craigies, John Rendale, and company descending from the high ground to the east; on the north the odallers heralding their advance (if the tale be true) by showers of stones, like their ancestors, under Earl Paul, in the sea-fight off Tankerness; and Lord Caithness and his men caught like rats in a trap and falling in a miniature Flodden. Their destruction that day and the bitterness of their descendants a century later, bear witness to the fury of an Orkney onslaught and the fierceness of the fighting in the Summerdale valley.

J. STORER CLOUSTON.

SOME OLD-TIME SHETLANDIC WRECKS.

Including a Caithness Emigrant Ship.

VIII.

IN the island of Fetlar there still lingers a fragmentary account of the loss of a large emigrant ship (c. 1765) at Whale Gio, near Hesta Head. She is reported to have had on board a general cargo, and was bound for America. All hands perished, and it is said that after the ship broke up several cradles containing infants still alive, could be seen floating about in the Gio, but nothing could be done to save the children. Very many bodies were washed up on the beach in Whale Gio, and a crowd of Fetlar men stood on the top of the cliff debating as to how they were to get down in order to give the corpses decent burial, when, without the slightest warning, part of the cliff, quite close to where they were standing, gave way, and in an instant the bodies were hidden by the fall of rock and earth.

On the morning of Friday, 9th April, 1773, a gale was blowing from the south, and a Dutch fishing vessel, bound for Iceland, being sorely tossed and battered by the sea, had the misfortune to run into the Bay of Sandwick, the bold headland, called Noness, being mistaken for the Bard of Bressay, the skipper thinking that the bay was the entrance to Lerwick Harbour. The crew numbered twelve all told, and when they discovered their mistake they "dropt anchor and brought up, when, though the sea ran high, a pilot was got on board. After riding some hours, the crew, contrary to his advice and remonstrance, cut their cable, and having struck on a shelving sand, the master, having already applied the remedy common to his countrymen in danger, with five

of the crew, attempted going on shore in the longboat, which soon overset, and all on board it perished; the rest of the hands, seven in number, prevented by the pilot's persuasion from going into the boat, got safe and dry on shore at low water. By the uncommon attention of the proprietor of the grounds where the melancholy accident happened, everything that possibly could be, was saved for the unfortunate people, and they were sent home to Holland in a vessel belonging to him."[1]

It would appear that the year 1773 was a tempestuous one, since I have particulars of the loss of several vessels; the next, of much importance, being that of the "Caroline," barque of Boston, on Fair Isle. This was a large vessel, bound from New Orleans to Burntisland, Fife, and she was lost in the beginning of October. All went well during the passage across the Atlantic, until the barque struck (about 10 p.m. on a date not stated) between two rocks at Naversgill, at the west part of the island. The sea must have been rough at the time, as the vessel went to pieces the next day. The master, George Smith, William Parker, the owner and supercargo, with his wife and four children, and also the whole of the crew, twenty in number, were saved, together with some provisions and a small amount of the cargo. The "Caroline" was laden with oak planks and logs, and had also on board some gold dust and silken wares.[2]

On 24th October, 1773, an English vessel, of 400 tons, Amis, master, bound from Norway with a cargo of saw handles, was wrecked on the island of South Havera, west side of Shetland. It was blowing a gale from the westward, and the unfortunate crew purished "during the night"[3]; and on the same day, a large, full-rigged ship, of Leith, called the "Batchelor," Alexander Ramage, master, stranded at Vaila Sound. This ship was bound from Leith to Wilmington, U.S.A., laden with a general

[1] "Weekly Magazine," 1773.
[2] Mill's "Diary," Midbrake Papers, &c.
[3] Mill's "Diary," Midbrake Papers, &c.

cargo, and having 280 emigrants, principally Caithness people, on board. The "Batchelor" called at Thurso for the emigrants, and left on 14th September, but bad weather coming on, the ship put in to Stromness, where she lay until the wind moderated, and scarcely had she got clear of the Orkney Islands, when a heavy gale sprang up, and the master determined to run to Vaila Sound for shelter. The harbour was reached on 3rd October, and the vessel rode safely at her anchors until the 24th, when she drove ashore, and was so greatly damaged that several months elapsed before she could be put in a fit state for the sea. At last the ship was refloated and refitted, a sloop having been sent from Leith with materials for repairing the vessel, but it was thought advisable to send the "Batchelor" back to Leith for overhaul. The poor emigrants were lodged in various houses throughout several parishes of Shetland, according to the decree of the sheriff, and stayed in the North until April, 1774, when they were sent back to Leith, and "the project for America thereby miscarried."[1] The *Scots Magazine*, of 30th April, 1774, gives an account of the stranding of this vessel, which runs as follows:—

> On Monday last arrived at Leith, the Batchelor of that place, Captain Ramage, from Zetland: she sailed from Thurso in Caithness on the 14th September, with 280 emigrants for North Carolina, but meeting with high and contrary winds, was put back to Stromness. Some days thereafter, setting out again, they got as far as the Butt of Lewis, when the wind turning against them and blowing furiously, their longboat was staved, one of the rudder bands broken and their pumps choked. However, after some days of great distress and imminent danger of being wrecked on the west side of Zetland, they got into Vaila Sound on the 3rd of October. Most of the passengers being poor people, who had sold all their effects to pay their freight, and the shipmaster not being obliged to maintain them on shore, were now in danger of starving, but fortunately for them the Vice-Admiral-Depute was present at their arrival, and a witness to their distress. Moved with compassion, he wrote to the gentlemen and clergy of the country, representing their pitiful situation, and forthwith liberal contributions of money, meal and potatoes were sent from all corners. On the 24th of

[1] Mill's "Diary," Faculty Decisions, &c.

October, the ship being repaired and ready to sail, she was driven from her anchors in a high gale, her bottom damaged and two of her anchors broken. All possibility of her proceeding on the voyage for some time being now taken away, the poor people were dispersed through the different parishes of the country. They were kindly received and liberally maintained for upwards of six months by these hospitable islanders The ship was found insufficient to proceed, and has come to Leith to be repaired, and as her timbers are broken, it will take some weeks before she is in a condition to go to sea again. The poor passengers are still in the same destitute situation. About 200 of them, who have nothing to maintain themselves on, are just now reduced to the greatest extremities, and unless some speedy relief is afforded them, they must certainly perish. Many of them are able and willing to work, but cannot find employment. The Revs. Mess, Scott, Johnston and Logan, ministers of Leith, and Mr. William Taylor, merchant, Luckenbooths, Edinburgh, have with becoming zeal interested themselves in this really piteous case, and have raised, and still are raising, such charity as any well-disposed person may choose to give on this occasion. Some of these emigrants having taken an uninhabited house in the Pleasance, in the suburbs of Edinburgh, distributed themselves into the several rooms, and as the rooms had no grates they were obliged to light their fires upon the hearths. One of the chimnies in a room in which a husband, a wife, a son, and a maidservant had taken up their abode, not venting properly, the smoke had so melancholy an effect upon these people that next morning, May 4th, the two women were found dead, and the father and son in a state of stupefaction. The son died that forenoon, and the father survived till next day. The four were interred in two graves in the Chapel-of-Ease Churchyard, and a prodigious number of spectators attended the funeral.

The contract to convey the emigrants was between the owner of the ship, James Inglis, jr., Edinburgh, and James Hogg, Borlum, Caithness.

R. STUART BRUCE.

ORKNEY FOLK-LORE NOTES.

I HAVE from time to time taken notes of stray bits of Orcadian Folk-lore with the idea of giving them some day a more or less regular and coherent form. As that some day seems ever more distant, and there is the chance of these notes being lost or destroyed, I think it better to give them, if and while I can, the permanence of print. All disconnected and random as they were gathered among the islanders, I throw them down before the readers of our Orkney *Miscellany*.

I. *Finn men.* A girl from Westness in Rousay went to the hill after the cattle and disappeared. She could not be found for all searching. After a time—years—her father and brothers went fishing on a day and lost their bearings in a fog. They landed on an unknown island, found a "big hoose," and in its "mistress" recognised their long-lost daughter and sister. She took them in, gave them a meal, and treated them kindly. In a little a big "wisp" of "simmons" came rolling in from the sea and went "ben"; then a fine man came out, who was her husband. His brother followed in the same way. She told her father they were Finn men, and very good to her. She would not leave the island, but gave her father a knife, and told him while he kept it he could always come back to the island at will. Getting the sail on his boat he dropped the knife into the sea, the fog closed in, and the island was never seen by them again. This story, amplified, has been told in "Chambers's Journal." My version I got from a Rousay woman.

The island is the vanishing isle called "Hather Blather" or "Heather-bleather." In both Evie and Rousay one hears that people have seen it somewhere out to the west. Eynhallow was also once a vanishing

island. It was known, how I cannot discover, but it *was* known, that if a man saw it, kept his eyes fixed on it, took steel in his hand, and landed on the isle, it would remain, fixed and visible amid the waters of the Roost. Some forgotten man achieved this feat and broke the spell. To this day, if an iron tether stake is driven into the soil of the island, it springs out at sunset. Note in all these tales the mystery of iron and steel, memories of a stone age when the new metal spelt magic.

A midwife, living in Evie, was called to her door one night by a strange man, who asked her to come to attend his wife in her trouble. She agreed to go, was blindfolded, and led to a house she had never seen, and there most kindly treated. She stayed till the child was born, and the mother well on the way to recovery, when she was again blindfolded and taken home. All the people she saw were strangers to her. She supposed them to be Finn men. Can this have been the house of the lost Rousay girl?

In Sandwick there is a variant of the tale of the stolen girl, in which the men come in as seals.

II. *Fishermen's superstitions.* Turfus and Kelday went to the herring-fishing from Tankerness. Kelday, a North Ronaldshay man, was often asked by Turfus to give him some herrings, but would never do so, feared to lose or give away his luck. One day he refused herring, but gave Turfus his pipe for "a draw." When Turfus had finished he spat in the pipe and handed it back. Kelday threw the pipe into the sea:—"Boys, we need no gang to the fishin' ony mair the year, he's ta'en oor luck." Both men were alive in 1888 when I heard the story.

"If I called the knife I used for cutting the throat of the cod a knife, I had to throw it overboard. It had to be called a 'ragger.' That was to keep the devil away." —*Westray*, 1890.

"We were going to the fishin' and we half-boiled the

limpets afore we went. If that was upset after it was boiled there was no use going, for no a livin' bone wad we get."—*Westray*, 1890.

The men of Rackwick in Hoy must not speak of a minister when in a boat. They call him a "white throat."

To mention the name of the fish you were going to catch was fatal to all chance of success.—*Sanday.*

III. *A charm to bring butter.* A pint of milk, with seven needles and nine pins, brought to boiling point, and then poured into the "kirn." Two turns given with the kirn staff in a particular way, and the butter came.

IV. *Fairies.* In Rousay, and probably elsewhere, it was commonly believed that when a person was sick, with a certain kind of sickness or melancholia, he or she was "in the hill," *i.e.*, had been carried off by the fairies and a changeling left in his or her place. It is within the memory of men not yet qualified for old-age pensions that an old man dying in Rousay complained bitterly that "George and Jean wadna' bring him oot o' the hill" though he had described to them the very place where they would find him.

James Craigie, a man about 60 in 1890, remembered when in Rousay steel was kept above all the doors and "over any place where the witches and fairies were like to harm them."

A young man going to see his sweetheart heard "slow talking" alongside of him. It stopped when he came near the house, but when he returned he heard it again at the same place.—*Rousay*, 1890.

There were two or three women in Rousay who "had to do wi" the fairies, and when anyone was ill they were applied to that they might take them "oot o' the hill."

There was a famous "fairy doctor" in Shapansay. Once the "Gudeman of Furse" in Rousay was taken ill, and lay in his bed for years. At last his friends decided to try the Shapansay "doctor." They took boat and went across, but they had to give "white money" to the

man before he could do anything for them. When he got the money he told them it would be all right. They returned to Rousay and found the "Gudeman" up and going about, quite cured. I got this tale both in Shapansay and Rousay. In Shapansay there was a description of the "doctor" dancing with the fairies by night. He was seen on a hill-top, dancing and "flapping" his arms, but the fairies were not visible.

Two men of Rousay were fishing one evening. As they came home they heard sounds of music, like fine bag-pipes, in a knowe. They walked round it, and as they were going away they saw a door. They had their "heavies" of fish on their backs. One had his knife in his hand, and he stuck it above the door, and they both went in. "There they saw the fairies dancing, dressed in white and blue." Says the one, "Boy, Jock, hid's time to go." He went out easily and took his knife, but the man without steel could not get out. The door was gone and the music stopped. They searched for the knowe, but no one could find it. One day the same man was fishing again. As he comes home he hears the same music in the same knowe. Back he goes and takes an iron gird with him. There he found Jock standing where he left him with the heavie still on his back. He took two knives and he put them above the door, and he took the gird and threw it over Jock, and all the fairies disappeared, and the knowe closed when they came out, and Jock thought he had been there only a few minutes. But the fairies all went in eggshells across the sea, and the wind got up and they were all drowned, "and that was the end of the Rousay fairies. The Sourin ones were crossing to Westray in eggshells when they were drowned, so from that days to the days after there have been no fairies seen."

"In a twa-built hoose in Rousay there was once a peerie boy that had to go from the wan hoose to the ither every night." One night he did not come in. He

was sent for, but could not be found; he had left his daily dwelling as usual. "They went and began to cry for him 'Johnny, boy, what's come o' thee?'" After a while he cried out that he was on the back "o' the trow." Then the "ould trow woman" dropped him and gave him a clour on the head that took the hair off him, and he was bald for the rest of his life. I got this story from people who remembered the man. In another version the mother went into the West Hill and found the child, and the fairy wife gave it a "clour on the croon" which left a bald patch.

The fairies came to take away a woman that had been delivered of a child, "but she loosed the ropes as fast as she was tied." The reason they wanted her was that one of the fairies had died, and they wanted her to nurse the fairy bairn.—*Westray.*

"Two men, coming past a knowe at Garth, heard a dreadful cry, 'Oh, come hame, Ailie's bairn has fa'en in the fire and brunt it.' Not hid, hid canna be mine, 'hids ould Lawrie's bairn.'" Cf. Jakobsen's "*Old Shetland Dialect and Place-Names of Shetland*," p. 69.—*Westray.*

A thief was in the barn at Tuquoy stealing corn. He was near the kiln door and there he saw a fairy lying under a lot o' gloy. "Eh," he said "gloy ga'en!" "Haud ee still," said the wife, "gloy canna gang."—*Westray.*

"I heard a man say wan time 'at he was up on the face o' Knock-ha' Hill wan day an' he lookit to the sooth and he saw every fairy ridin' on a tangle an the folk atween them never saw them."—*Westray.*

D. J. ROBERTSON.

SOME REFERENCES TO WITCHCRAFT AND CHARMING.

From Caithness Church Records.

CAITHNESS, like other counties, had its own troubles with witches. In the earliest church record of the County—the Kirk-Session Register of Canisbay—there is mention made of "Graycoat," who not only troubled the worthy elders of Canisbay, but paid visits to Thurso, where her name appears in the kirk-session records of that town. From the Presbytery's action in connection with the Thurso witches it is evident that witchcraft was regarded as a thing to be dreaded. Charming also was strongly believed in, and our credulous forefathers had great faith in those charms. But why should we smile at their credulity as we read in the brown pages of church records the story of their folly? Could we not get hundreds of cases where the same credulity exists still? The fortune-teller and revealer of the secrets of the future are still with us, and have a fairly large clientele. The extracts which follow do not exhaust the references to witchcraft and charming in church records, but they give a fair idea of how matters stood.

July 10, 1654.—"It being dilate of Graycoate concerning Katharine Davidson's housband's death, Isobel Groate declairs that when George Groat wes on his deathbed, she comeing from his house weeping, mett Graycoat in the way, who asked if it was for him she was weeping, and she answered it wes. Therefore she desyred to sie what they wald give her and she wald mak him weill, for he was witched. They said if she would have cow or horse they would give and she ansred she would not have that, but lyff for lyfe. Whereupon she told Catherine Davidsone, she said she wald not medle with her, but if

it were the Lord's pleasure that he suld die lett him die. Likewise Isobell Groat declairs that Graycoat wes in her houss, and hir sonne, Wm. Caldell, being standing at the fyre, she looking to him said he wald be a hard fortunat man, and that he wald die by the sea which fell out."[1]

Wick, October 12th, 1698.—"Being informed likewise that sorcery and witchcraft abound so much in the said parish—that sorcerers banished out of Orkney lurke there—they recommended seriously to the heritors and magistrate forsaid to banish all such out of the town and country, which they promised to do."[2]

In the Presbytery record of the process against Neil Beaton, the Episcopal incumbent of Latheron, there is the following entry:—Thurso, July 25th, 1699.—"*Quarto* as to sorceries and heathenish practices at lukwakes [lyke-wakes] and their taking of oaths on[e] of another upon suspicion of sorceries answered, he could not deny that he had heard these practices to have been ordinary amongst them, but that he hade as yet used no effectual means to reclame them."

Wick, 5th October, 1701.—"J. M., a person suspect of sorcrie, appointed to procure a testimony from Orknay other wayes to be banished."[3]

"Thurso, the 11th of March, 1719.—The Presbytery deeply affected with the prevailing power of Sathan's Kingdom, particularly in the clamourous cases of the suspected witches, and desirous to approve themselves to God upon this occasion, do appoint that two brethren, whereof one haveing the Irish language [*i.e.*, Gaelic] shall weekly repair to this town to deal with those wretches. Mr. Innes and Mr. McBeath being appointed to attend the next week; Mr. Oswald and Mr. Monro in Halkirk to succeed them the second week; Mr. Gibson and Mr. Monro

[1] Canisbay Kirk-Session Records.
[2] Caithness Presbytery Records.
[3] Wick Kirk-Session Records.

in Rhea the third week; Mr. Corss and Mr. Hector Monro the fourth week. And in the meantyme the Presbytery appoints that Mr. Gibson apply the shiriff to seperate the witches to other prisons. In respect it was suggested that they hardned one another by their mutual conversation."

"Thurso, 12th March, 1719.—After discourseing thinges relateing to these women suspected of witchcraft, the Presbytery appoynt their next meeting at this place, this day moneth, being the 2nd Wednesday of Aprile. But in the meantyme referrs Mr. Innes that if anything occurs with reference to the witches before that tyme, he acquaint the brethren that they may accordingly meet." [1]

"Thurso, 11th Aprile, 1719.—Mr. Innes reports that he received return from Ulbster wherein he acquainted him that he was consulting lawers anent that affair of the witches. Several members reported that they applyed the shirrif depute that he might cause seperate the witches to other prisones, and that he hade promised to do it. But the Presbytery this day finding that no such thing was done, do appoint Mr. Corss and James Oliphant to go to James Campbell, shirrif depute, and desire that he seperate these witches. Otherwayes they will be oblidged to protest against him."

"*Eodem Die, post meridiem* [*i.e.*, same day, afternoon]. —The ministers appointed to go to James Campbell, shirrif depute, reported that they had been with him and had enquired why these women hade not been seperated to different roomes. To which he answered that he hade desyred to send one of them down to Wick before now, but he received a letter from His Majestie's Solicitor desireing him to take a precognition of that affair. And seing all the witnesses were in and about the town of Thurso, he thought it proper to keep her till that were over, but then desyred to send her thither very shortly. The Presbytery recommends to all the brethren to use

[1] Caithness Presbytery Records.

their outmost endeavour to gett all the intelligence they can with respect to the precognition of the alledged witches, and what information they gett, they may make it known to the shirif depute." [1]

"Watten, October 12, 1701.—The said day it was delated to the session that William Gun and John Mcunlay both in Toftengall were commonly harbouring and entertaining Cristan Mcfaill suspected for witchcraft and lykewayes delated for imploying her to make charms, whereupon the session appoynts them also to be cited to the session which was to meett the next Lord's day, and thus closed with prayer."

"October 26th, 1701.—As also the said day William Gun in Toftengall being called, compeared, was interrogate annent his imploying Cristan Mcfaill in charming. After serious exhortation to glorify God by a free confession of his guilt he acknowledged his imploying and giving money to the forsaid Cristan Mcfaill for curing his horse; after which John Mcunlay called, compeared and being interrogate annent his entertaining and lodging the said Cristan Mcfaill and conniving with her charming, after serious exhortation confessed his entertaining and conniving with her, whereupon after having rebuked the session appoynts them to acknowledge their guilt in sackcloath befor the congregation and to continue to satisfy discipline in sackcloath during the minister's pleasure.

"The said day it being generally regrated by all the elders that the forsaid Cristan Mcfaill should be entertained in any place within the paroch, the session unanimously agree to inhibite any to shelter her within the bounds of this paroch under the hazard of being reputed guilty of her wickedness and punished accordingly, and appoynts the same to be intimate from the pulpit the next Lord's day." [2]

[1] Caithness Presbytery Records.
[2] Watten Kirk-Session Records.

The following record refers to a case of charming in the parish of Canisbay:—

"9th Feb. 1724.—The minister reports that he is credibly informed that M—— B——, spouse to J—— D——, joyner in Nibster, professes to cure diseases, and has lately practised her skill in this parish, particularly upon D—— B—— and E—— D——, his wife; D—— B——; a child of W—— C—— in Aukengill, and others. That she practises her art in diferent methods and by diferent ceremonys upon diferent diseases, one of her cures particularly is this: She takes a stockinge, a horn-spoon and unscoured woulen thread, she lays the stockinge upon a stool and some of the yearn upon it, and sets the patient thereon. Then takes the rest of the thread and wraps it about several parts of the patient's body, particularly the arms, breast, and head. Then ties the end of the thread to the kettle-krook, takes hold of the kettle-krook with her own hand and crosses the fire three or four times, going against the sun, all the time muttering some unintelligible words, shaking and putting all her joints in such a motion as if the Devil were in her; then she raises the patient from off the stool, and if the spoon, which was on the outside of the stockinge, be within the stockinge, and the thread which was within be wrapt about it she reckons her cure performed. This, if true as represented, appears to be plain charm and devilry not to be tolerated in a christian land. The session therefore appoints the above-named persons, viz., D—— B——, E—— D——, his wife, D—— B—— in Iverly, and W—— C—— in Aukengill, to be summoned to next dyet, and it is earnestly recommended to the elders to make what further discoverys they can of any persons practising such charms or any who employ them, that effectual course may be taken for suppressing such hellish and wicked practices."[1]

"26th April, 1724.—M—— B—— being cited, called,

[1] Canisbay Kirk-Session Records.

compeared, and upon question put confessed that she pretends to cure the ague by a stockinge, spoon, thread, in the way formerly described by D—— B—— in Everly, and W—— C—— in Oukengill, and further adds that when she takes the stockinge, spoon, and thread out from under the patient, if it be the ague, the thread that was on both sides of the stockinge will be upon the one side and coupled together, and that it never missed to be so, if it was the ague. This case occupied the attention of the session for some time, and was considered so serious that the help of the Presbytery was invoked, with the result that M—— B—— was summoned to attend a meeting of the same."[1]

HISTORICUS.

[1] Canisbay Kirk-Session Records.

OBITUARY.

We regret to announce the deaths of the following subscribers and others.

Rear-Admiral Login, C.V.O.—Spencer Henry Metcalfe Login, born September 24th, 1851, died at Wakefield, Claygate, Surrey, January 22nd, 1909, aged 57 years. He was the last surviving son of the late Sir John Spencer Login, a native of Stromness, Orkney. Educated at Wellington College, and entered the Royal Navy in 1865. Promoted to Lieutenant in 1874; Commander, 1885; Captain, 1895; and Rear-Admiral January 1st, 1906. Served in the Ashanti Campaign, 1873-4 (medal and clasp), and in the Suakim Expedition, 1884-5 (medal with star and Khedive's star). Commander of the Royal Victorian Order, 1905. When Captain he was for some time A.D.C. to the King. His last command was the Portsmouth division of the Home Fleet. He took great interest in Rugby football, and was a member of the English International team in 1875. He was buried at Brookwood Cemetery, Woking, on January 26th. He is survived by his widow.

John Louttit.—Subscriber. Born in Orkney, died in Pretoria, Transvaal, October 12th, 1908, aged 53. He went to the Transvaal in the late seventies, and joined the firm of Field and Hoffman. He was in Pretoria during the War of Independence, and his name stands second in the list of those who signed the document declaring themselves to be British subjects in the terms of the Act of Peace. During the siege he was one of the corps of Volunteers formed to defend the town. Mr. Louttit set up for himself, with his brother Magnus and conducted a flourishing business. He was a prominent Freemason and a Past Master of the English Transvaal Lodge, of which he was one of the first members, and a P.P.Z. of the Transvaal Royal Arch Chapter. One of the Founders of the Caledonian Society. An ardent

golfer, and Vice-President of the Pretoria Golf Club up to the time of his death. The funeral, a Masonic one, took place on October 14th.

James Louttit.—Original subscriber. Born in Rousay, Orkney, died in Glasgow, January 22nd, 1909. He left Rousay over fifty years ago and went to Edinburgh, where he was employed in the Post Office for a few years. He then went to Glasgow and commenced business in George Street. Last year, owing to ill-health, he had to dispose of his business. He was one of the best known Orkneyingers in Glasgow, and the only agent for the *Orcadian* for many years. One of the founders of the Glasgow, Orkney and Shetland Literary Society. Past Master of Lodges Atholl, 413, and St. Mark, 105. Member of the Order of St. John of Jerusalem, the Red Cross of Rome and Constantine, the Knights of Malta, the Rosicrucian College, St. Mungo Priory of Knights Templar, and an honorary member of almost all the lodges in the province of Glasgow. Burgess of the City of Glasgow, and a Member of the Incorporation of Cordiners, having served in the Master Court for a few years. He is survived by his widow, three sons and three daughters.

John Watson, M.A.—Died at Govan, January 18th, in his 77th year. He came to Kirkwall as Assistant in the Grammar School, and succeeded his father-in-law, the late Mr. James Craig, as Rector. In 1873, on the Scottish Education Act coming into force, he retired, and at the same time resigned the office of Registrar of Kirkwall, which he had held since Mr. Craig's death, in 1866. He afterwards resided mostly in Glasgow, giving private tuition and doing literary work. His wife predeceased him several years ago. Works: contributions on Orkney subjects in the *Scot's Magazine* and *Chambers' Journal*; *Tenancy and Ownership*, written for the Cobden Club, 1891.

Mrs. Sinclair, of Barrock.—Margaret Crichton, daughter of James Alston, died at 11, St. George's Road, Eccleston Square, London, March 12, 1909. Married June 26, 1861, Lieutenant-Colonel Alexander Young Sinclair, of Barrock, who died February 3, 1871, having predeceased his father, Sir John Sinclair, Bt., of Dunbeath. Issue: (1) Sir John Rose George, Bt., D.S.O., of Dunbeath, married Edith, daughter of Lieutenant-Colonel W. M. Dunbar; (2) Norman Alexander, married Edith Lilian, daughter of Colonel R. W. Hamilton; (3) Margaret, married George F. S. Sinclair; (4) Edith Grace, d.s.p.; (5) Maude, d.s.p Mrs. Sinclair built the chancel of the Episcopal Church in Thurso in memory of her youngest son, who died in 1904. She is survived by her eldest son, Sir John Sinclair, and her daughter, Mrs. Sinclair.

NOTES ON BOOKS.

The Scottish Historical Review. Glasgow: James MacLehose & Sons, January, 1909. 2s. 6d.

This number is particularly interesting, and includes "Ballads illustrating the relations of England and Scotland during the 17th century," by C. H. Firth, in which the writer attempts to show from the ballads produced in England, 1603-1688, how the political events of the period affected for good or ill English feeling towards Scotland. "A New View of the War of Independence," by Evan M. Barron. The writer upsets the accepted idea that the War of Independence was fought and won by the Lowland Scots, and shows that, while the Lowlands were under the English, Bruce was assisted almost entirely by Celtic Scots and Northmen. He believes in the English version of Bruce's flight to Norway, where he spent the winter of 1306-07 where his sister was wife of the reigning king. The Bishop of Moray, who had preached a holy war on Bruce being crowned in 1306, had to flee for his life, after Methven, to Orkney where, Mr. Barron endeavours to show, he almost certainly met Bruce in the winter of 1306-07. There may, therefore, be some truth in the Orkney tradition that the Laird of Halcro (the reputed descendant of Sverrir, the King of Norway a hundred years previously) harboured Bruce when in Orkney, and fought for him at Bannockburn, from an incident in which the family obtained its motto. John Belfour in his History of Scotland, 1770, mentions that Bruce when in exile went to Orkney. Curiously enough, after Bannockburn, Bruce endowed St. Magnus Cathedral with an annuity out of his revenues in Aberdeen.

"An Edinburgh Account Book of two hundred years ago," by J. G. A. Baird. "Letters of Cardinal Beaton, 1537-1541," by Andrew Lang. "Sir Thomas More in His English Works, by J. L. Morison. "Chronicle of Lanercost," by Sir Herbert Maxwell, Bt. Among Reviews of Books may be mentioned that of Jakobsen's Etymologisk Ordbog over det Norrøne på Shetland, and *Diplomatarium Færoense*, by Professor W. P. Ker, in which he pays a tribute to the great Færoese scholar. With regard to Burns' line in "the Ordination," "to skirl up the Bangor," he asks if the Shetland expression "to skirl op de banger" "is mere slang without any sense of its origin?"

Earthwork of England, prehistoric, Roman, Saxon, Danish, Norman and Mediæval. By A. Hadrian Allcroft, M.A. Illustrated with plates, sections, etc., pp. xix., 711. London: Macmillan and Co., Ltd., 1908. 18s. net.

This volume is intended to supply a want in England which has already been met in Scotland by Dr. David Christison's *Early Fortifications of Scotland*. The author's object is also to provide an elementary textbook of the work of the Committee on Ancient Earthworks and Fortified Enclosures, which Committee has been working to educate the nation in the value and significance of its earthworks by obtaining complete lists and authoritative plans of all, and, where possible, preserving them from destruction. To the readers of *Old-lore* this work will be especially

useful for comparative purposes in the study of the Earthworks in Orkney, Shetland, and Caithness, and particularly the sections dealing with the Danish and perhaps Norman works. The author gives a timely warning to the danger of drawing too precise conclusions from similar relics found in different localities. Sir Arthur Mitchell's *Past in the Present* should also prove a wholesome object lesson in this respect. The author wisely steers clear of suggested dates for the Palæolithic, Neolithic, Bronze and Iron Ages. "Within the small area of Great Britain there existed contemporaneously communities of all three Ages, and there is no definite date at which any one of the three can be said to begin or to end."

Speaking of Britain as the meeting-place and asylum of each and every nation drifting westward, the author justly twits the Englishman, who, "as a rule, prefers to devote his labours, means, and imagination to the solution of the problems, not a whit more interesting, of countries much more remote and frequently offering far less material to work upon." He might have added that we leave it to the more enterprising continental students to enlighten us in many departments of our own history and antiquities.

Under the *primitive homestead* the brochs of Orkney and Shetland come under review, pp. 241-2.

The caution observed in connection with folk-lore (p. 531 and throughout the book) is also to be noted, and the few well-known instances of corroboration proved by excavations is wisely dismissed as "may be the merest coincidences, but they have an interest even to the antiquary." The fact, however, remains that the great bulk of mound folk-lore, like dreams, is mere fancy and only as such of interest—folk-lore pure and simple. Even place-names are frequently founded on popular fancy, and are quite unreliable for historical purposes.

The work, which has been laboriously gleaned from innumerable Society *Proceedings*, and other records, is highly suggestive, instructive, and calculated to foster that interest and enthusiasm for the past which is the crying need of the present in this practical and workaday land. The scientific caution of the author is in marked and refreshing contrast to the extreme faddism of many archæologists.

In Viking Land. Norway: Its peoples, its fjords, and its fjelds. By W. S. Monroe, author of "Turkey and the Turks," etc. Illustrated. 8vo, pp. xxiv., 332. London: G. Bell & Sons, 1908. 7s. 6d. net.

This work is the result of "two vacation trips to Norway and rather wide reading of the extensive literature of the country," and is intended as a guide to prospective tourists. It treats of geography, Viking age, kings, union with Denmark and Sweden, Haakon VII. and the new kingdom, Norwegians, Lapps, religions old and new, Norse mythology, etc., education, means of travel, agriculture, fisheries, commerce, topography, chief towns, Norse letters (Ibsen), folk-music (Grieg), art, suggestions for travellers, bibliography, and a good index.

As a general guide to old and new Norway, with map and illustrations,

this book serves its purpose admirably. The special feature being the prominence given to matters of human interest, the people and their history, Grieg and the North Cape being treated equally as significant features of the land. To students of Orkney and Shetland history, as well as of the Viking Age generally, a study of Norway is indispensable, past and present. Much of the antiquities of the West—*e.g.*, legal institutions, the records of which in Orkney are lost—can only be illustrated by recourse to the archives of the Mother Country.

In future editions the slip on page 50, *Shetland* for *Hebrides*, should be corrected, and the object of Haakon Haakonsson's Scottish Expedition, and the battle of Largs might be improved on (page 49).

The Climate of Orkney. By Magnus Spence, F.E.I.S., Deerness. Reprinted from the Journal of Scottish Meteorological Society, Third Series, Vol. xiv., No. xxv. 1908. D. Spence, bookseller, Kirkwall. 6d.

Mr. Spence's scientific description of the climate of Orkney is fuller of interest than the title leads one to expect. The one outstanding characteristic of the climate of Orkney is wind. The strongest and most numerous gales are in Great Britain, and those of Orkney beat the record. There is a considerable increase in the N. and N.E. winds, a decrease in the S.E., an increase in the S., a reduction in the W. The author shows from statistics that there are no equinoctial gales in Orkney. As regards the prevalence of S.W. winds as they affect our Atlantic currents, he points out that the S. and S.E. together are much more frequent. The possible oscillations of climate are shown, while 80 years ago the winters were more severe and the summers milder. The disappearance of trees which once grew in the islands is pointed out as a possible result of change of climate. Remnants of these forests are to be found in Hoy—mountain ash, poplar, hazel, black birch, willow and honeysuckle. There are other plants on the verge of extinction, probably on account of climatic change—*e.g. harts-tongue* and *holly* ferns. The *wood sorrel* is now found in only one or two places. *St. John's wort* (Hypericum Elodes) grew in Hoy in 1805, but is now extinct. *Winter green* is now confined to a valley in Rousey. Plants brought from farther north flourish, while those from the south die out.

The influence of the mild Atlantic currents in winter is noted. The daily range of temperature between day and night is very moderate. May is the sunniest and driest month, fogs preventing June, with the longest days, taking the lead.

The Antiquary. An Illustrated Magazine devoted to the Study of the Past. London: Elliot Stock. March, 1909, 6d. Annual subscription, 6s.

The March number of this valuable monthly magazine contains:—Notes, Some Notes upon the Recording of Monumental Inscriptions, Some very Early Types of Hand-guns (illustrated), The Monastic Scriptorium, Renaissance Carvings in Colwich Church, Notts, and Ilkeston, Derbyshire (illustrated), Round Churches, Some Natural History Notes from the Preston Churchwardens' Accounts, Notices of Books, Anti-

quarian News, Publications and Proceedings of Archæological Societies, Reviews. The reviews deal with Orkney Old-lore, Viking Club translation of the Edda, and Earthworks of England.

Scottish Annals from English Chroniclers, A.D. 500 to 1286. By Alan O. Anderson, M.A., Edinburgh. 9in. × 5½in., pp. xiii., 403. London: David Nutt, 1908. 10s. 6d. net.

"This work was undertaken during tenure of a Carnegie Scholarship, and has been published by aid of a grant from the Carnegie Trust for the Universities of Scotland." When it is noted that these Annals are extracted from no less than 140 separate books, the saving of laborious research to Scottish students is prodigious. An Index of 20 pp., double columns, goes to complete a record work, and promises well for the future usefulness of the Carnegie Trust in the matter of research. There are numerous references to Orkney and Caithness.

A Tale in a Red Morocco Book. By Josephine Fotheringhame. Illustrated. 7½in. × 5in., pp. 248. London: George Routledge & Sons, Ltd., 1909. 3s. 6d.

This is an Orkney novel, by an Orkney writer, dealing with the Rebellion of '45. The names of county families - Douglas, Balfour, Moodie, Halcro, Sands, Gray, Fea, etc.—are introduced in a manner which will not be relished by some of their present representatives. The lukewarmness attributed to the Scottish adherents of the Jacobite cause in Orkney is perhaps true. The story cannot fail to interest some Orkneyingers who are not too critical, and the partisan manner in which the subject is treated, with the unstinted besmirching of the champion of the House of Hanover, adds colour which may bring the feud up to date. To turn to facts, we find that the Hanovarian champion, Moodie of Melsetter, died a martyr to his cause, while his assassin put an end to his own existence in order to escape the gallows.

The Bruce. By John Barbour. Edited from the best texts, with literary and historical Introduction, Notes and Appendices and a Glossary, by W. M. Mackenzie, M.A., F.S.A.Scot. 8in. × 5in. pp., xxiii., 547. London: A. & C. Black, 1909. 5s. net.

The appearance of this cheap and up-to-date edition of the Scots' Classic comes opportunely, when "A New View of the War of Independence" is being discussed by Mr. Evan M. Barron in the columns of the *Scottish Historical Review*, see p. 119, 90. Its fourteenth century 'Scotch' is quite readable English to-day. The editor points out that the language of Barbour is Northern English, the dialect spoken North of the Humber. Barbour calls it "Inglis," and Scottish writers down to the sixteenth century do the same. The name "Scots" is therefore a term of convenience, signifying English spoken within the political borders of Scotland, which continued to be an independent literary medium after the Northern English of England had ceased to be such, and had yielded place to the standard dialects of Chaucer and his successors. The Editor successfully champions Barbour's Bruce as history and not romance. There ought to have been a full index in addition to the

glossary, especially as this is an historical work. The Editor is to be congratulated in placing before us this excellent edition with everything of interest relating to the subject carefully noted and well arranged.

Ecclesiastical History of Caithness. By the Rev. Donald Beaton, Wick. Price to subscribers before publication, 5s. net; half bound, 7s. 6d.

The above work will be published about the end of May. It will run to nearly 300 pp. royal 8vo. It deals with the remains of Pagan and early Christian times, early ecclesiastical ruins, the history of the Celtic, Roman Catholic, Episcopal and Presbyterian Churches in the county. The Kirk-Session and Presbytery Records have been largely drawn upon for material. The second part of the history will deal with the different parishes seriatim, giving brief sketches of the ministers of all denominations from their origin down to the present, beginning with the Reformation Period. The folklore attached to the ruins and sites of old chapels and Churches will form a valuable and interesting feature of the work. Intending subscribers should send their names to the Rev. D. Beaton, Wick.

Old Ross-shire and Scotland as seen in the Tain and Balnagown Documents. By W. Macgill, B.A.(Lond.), Tain. Royal 8vo, about 500 pp. Illustrated. Inverness: "Northern Chronicle" Office. £1 to Subscribers. To be issued in two or three months.

Over 20,000 documents have been examined, of which 1,000 will be given more or less fully, and a considerably larger number will be quoted. There will be numerous references to Caithness, *e.g.*, Sasine of Stroma by the Countess of Caithness to her Grandchildren, 1588; Taxt Roll of the Sheriffdom of Inverness, 1611, then including Caithness; Letter by Sinclair of Mey, 1590; Obligation by William Sinclair, appearand of Mey, 1604; Letter by Sinclair of "Barregle," 1613; List of Deeds of the Sinclairs of Dunbeath, 1617-1645; Letter by Sir John Sinclair of Dunbeath, 1643, also processes, receipts, detailed accounts of funeral expenses of Lady Mey, 1692; clever and interesting Letters by Captain John Sutherland, of Forse, and his wife, 1744-1763. Minutes of Northern Burghs Elections, 1709 and 1727; Letter of M.P., 1757; all partly relating to Wick; Letter by Wick bailies and councillors to General Ross, M.P., 1789. In some documents there are references to Kirkwall in connection with the Election of Members of Parliament for the Northern Burghs, and the Convention of Royal Burghs. There are also references to Orkney ministers, and to Shipping in Stronsey.

Völuspá: done into English out of the Icelandic of the Elder Edda. By Ananda K. Coomaraswamy. Printed at the Essex House Press, in the Norman Chapel at Broad Campden. 29 pp. Sold at the Essex House Press, and by David Nutt, Long Acre, London. January, 1909. One hundred copies printed on hand-made paper. 2s. 6d. net.

The present translation is made from the text of Codex Regius as edited by Detter, without rearrangement of the text or the elimination

of additions or interpolations. The Translator is indebted to Mr. Eiríkr Magnússon (translator of the Saga Library) for many suggestions and revisions.

Völuspá is of all the Eddic lays particularly interesting to Orkneyingers and Shetlanders, as we have historical proof that it at least was known in Orkney in 1064, when Arnor, the Earl's Skald, in his dirge on Earl Thorfinn, wrote:

Björt verðr sól at sortna,
Sökkr fold í mar dökkvan.

Quoting from Völuspá:

Sól tér sortna,
Sigrfold í mar,

which is translated by Dr. Coomaraswamy:

Earth sinks in the sea,
The sun grows dark,

The poetic word *mar* used here for the sea is also the taboo or sea-name for *sea* in Shetland. *Ljoag*, another Shetland sea-name for *sea*, also occurs in Völuspá—*lögr*.

Dr. Coomaraswamy's translation is more literal than that of Miss Bray's Viking Club translation, and his rendering of Kennings is certainly an improvement on the substitution in the latter work of the actual name represented by the Kenning, *e.g.*, *Valföðr*, the father of the slain, *i.e.*, Odin, is equated *Odin* by Miss Bray and rendered *Valfather* by Coomaraswamy.

Völuspá gives a complete history of the gods, which can best be understood after a study of all the other lays, and in this way it should, as pointed out by Miss Bray, be read first and last, as introduction and concluding summary.

Old London. A series of fifty reproductions of old Engravings illustrative of the London of our Ancestors. Compiled by Walter L. McNay. 6½ in. × 9 in. 50 illustrations with descriptions facing. London: Alexander Moring Ltd., The De La More Press. 3s. 6d. net.

London was well known to the Vikings, who have left their mark in its history and topography. Many of these delightful old engravings will recall memories of the past—the Battle of London Bridge, in which King Olaf was engaged; Old St. Paul's Cathedral, to which the remains of St. Elphege were conveyed by the remorseful Danes, who had martyred him, and from which in after years Knut had his relics translated to Canterbury; Westminster Bridge, where the legend records the meeting and fight between Earls Siward and Tosti.

The work is quite up to the excellent standard for which the De La More Press is noted.

Bathymetrical Survey of the Fresh Water Lochs of Scotland. Under the direction of Sir John Murray, K.C.B., F.R.S., D.Sc., etc., and Lawrence Pullar, F.R.S.E. 6 in. × 10 in. London: Published for the Royal Geographical Society by Edward Stanford, 1908.

This unique work consists of 201 pp., 131 folding coloured maps, 28

index maps, and 8 views. The survey gives a general description of the scenery, antiquities, etc., while going minutely into the depths, bottom, area, temperature, etc. The present volume includes Shetland, Orkney, Caithness, and Sutherland. The survey was carried out during the twelve years 1896-1908, 562 lochs having been surveyed. The results of the survey of 213 of these lochs with maps, have appeared in the *Geographical Journal*, 1900-1908, while the present volume gives the remaining 349 lochs. An index is given of the descriptions and maps which appeared in the *Journal*, and it is now proposed to publish these in a series of volumes during this year. The lochs are grouped in basins, for each of which there is an index map. As might be expected, the highland lochs are deeper than those on the plains. Hoglinns Water, Hoy, Orkney, is 57 feet deep. Although both Stenness and Harray lochs communicate with the sea, their levels never alter. The whole work is full of interesting observations. Attention is drawn to the Orcadian custom of naming lochs indifferently from the various places surrounding it, so that one loch may have many names.

Translations from the Icelandic; being Select Passages introductory to Icelandic Literature. Translated and edited by the Rev. W. C. Green, M.A. Chatto and Windus, London, 1908. (The King's Classics), 16mo, pp. xxi., 260. 1s. 6d. net.

This book is a useful addition to the slender stock of cheap handbooks to Icelandic literature. It is intended for beginners and contains a short but adequate introductory sketch, translations from the Eddas and Sagas, both prose and verse, some original ballads founded on the Sagas of Njal and Gunnlaug Snake-tongue and translations from the more modern Icelandic of the famous hymn-writer Hallgrim Péturssson. Mr. Green has selected for translation many choice and well-known passages and his versions are spirited and faithful representations of the original. It will, however, surprise Orkneymen to find the well-known island of Hoy appearing in "Hedin's Host" as "High Isle," a literal translation of the O. N. Háey.

Danmarks Adels Aarbog. Edited by H. R. Hiort-Lorengen and A. Thiset, Copenhagen, Vilh. Trydes, Boghandel. Illustrated with portraits and armorial bearings. 5s.

This Annual, the Danish Burke, or as the title is in English "the year-book of the Danish nobility," has now published its 25th edition. The Society that publishes it, has rendered a great service to the study of the pedigrees of the Danish noble families. Thus each edition brings some new and interesting matter forward, viz., full particulars about families that have died out, or about hitherto little known branches of the chief noble families. Each Annual contains a number of excellent reproductions from paintings to be found in the various family seats. Two of these in the volume for 1905 are reproduced in this number, see p. 85.

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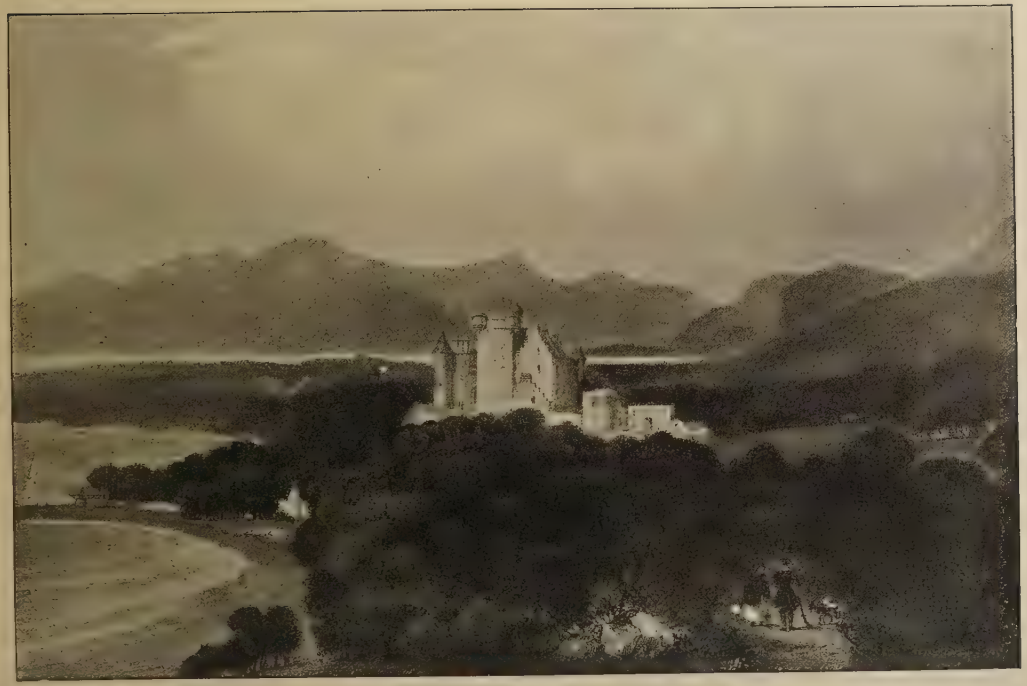

DUNROBIN CASTLE.

From the original painting by Wm. Daniell, A.R.A., circa 1817.
In the possession of His Grace The Duke of Sutherland.

Old-lore Miscellany

OF

ORKNEY, SHETLAND, CAITHNESS AND SUTHERLAND.

VOL. II. PART III. JULY, 1909.

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NOTES.

DUNROBIN CASTLE.—The frontispiece is a view of Dunrobin Castle about 1817, from the original painting by Wm. Daniell, A.R.A., in the possession of His Grace the Duke of Sutherland. In the October *Miscellany* there will be given an illustration of the Castle as it is at present, together with a descriptive account.

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OLD CHARTERS AND PAPERS.—Any Subscribers possessing old charters or papers which would be of interest to the *Series* in connection with the history of the old Norse Earldom, etc., are

invited to communicate with the Editor. All documents which may be sent to him will receive his personal attention, and be returned by registered letter post.

ORKNEY AND CAITHNESS PLACE-NAMES.—Dr. Jakob Jakobsen will arrive in Scotland on July 1st to commence his tour in Orkney and Caithness in connection with his survey of the place-names of these counties. All communications should be addressed to him, c/o. the Rev. Thomas Mathewson, St. Mary's Rectory, Auchindoir, Rhynie, Aberdeenshire, where he will be on a visit until the middle of July. It is hoped that intending subscribers to the Research Fund of £2,000 will communicate at once with the *Editor*, Mr. A. W. Johnston, 29, Ashburnham Mansions, Chelsea, London, S.W., so that arrangements may be made as to Dr. Jakobsen's survey on behalf of the Viking Club.

ORKNEY AND SHETLAND IN VANCOUVER.—The first gathering of Orkneyingers in Vancouver was held on December 21st, 1907, when 100 persons sat down to a banquet, which was followed by a dance and concert. The second re-union was held February 11th, 1909, and was attended by 200 Orkneyingers and Shetlanders, and presided over by Mr. J. Sclater. The Rev. J. B. Reid (Orkney) and Mr. Sinclair T. Duncan, of Shetland, addressed the meeting. Mr. Duncan, who is 82 years of age, is at present on a visit to Canada. Another meeting was held the following week to consider the advisability of forming an Orkney and Shetland Association in Vancouver. A Committee was appointed to report on the proposal to another meeting to be held in the middle of March. The Orkney and Shetland Society of Vancouver was ultimately formed in April. *President,* James Sclater; *Secretary,* Thomas Garrioch.—*From a communication by J. A. T.*

KLIK MILLS, BIRSAY, AND THE FAIRIES (See p. 75 *ante*.)—Mr. John Spence, Overbist, Birsay, has, by request of the Editor, sent a communication, from which

the following particulars are taken. The Klik Mill at Birsay was built by his and ex-Provost Nicol Spence's paternal grandfather, John Spence, about 1824, when he flitted to Overbist from Fea, Above-the-Hill, to succeed a relative, George Mowat, who, at that time, went to America. There had been an older mill situated about a chain to the south, on the other side of the burn. This was so old that it had gone to ruins, and so a new one was built on the present site. The Klik Mill was used until the winter of 1877 for grinding all their meal, and Mr. Nicol Folster, Millbrig, Mr. Spence's uncle, used it for grinding a good many years later. Modern mills were locally called "English" mills. The following are some of the names of parts of the mill: *Rinner,* the upper revolving stone; *spoot,* the shoot through which the meal is discharged into a *bing* or box; the *shoe,* which received the *shelling* from the *head;* the *clapper,* from which the name *klik comes,* it struck a wooden knob fixed in the *rinner* in each revolution; the *maitin' pin,* which worked a string fastened to the *shoe,* which was lowered or raised to regulate the feed (the knob on the rinner also helped to regulate the feed by striking the clapper in each revolution); the *crubs,* the wooden framework surrounding the *rinner; tirl,* the water wheel.

There was a hole in the wall of the mill in line with and opposite to the door, called the *winnowing hole.* Mr. Spence relates that on one occasion in a winter evening, when his father was working in the mill, he and some other boys made *tam-o'-reekies, i.e.,* stocks of kailbows (cabbage stocks) hollowed out and filled with bog-hay and a "live coal," sandwiched in it—and blew them, one and all, into the mill through the *winnowing hole,* until his father came out almost *skum-fished,* or suffocated, saying: "Boys! boys! this'll no do."

When John Spence was building the Klik Mill,

Nicol Spence o' Breckan, Swannay, "the miller," (Ex-Provost Nicol Spence's maternal grandfather), miller of the Mill of Swannay, was taken over to the Klik Mill to put it "i fettle."

There was another Klik Mill in the Hillside, below the before-mentioned one, called the Mill of Skelday. There was once a miller of this mill called Johnnie Sinclair, a *gavellous* body,[1] who, sometimes when the *tirl* refused to go, would take a "teengs o' brands" and run out and throw it underneath in the water, where it came boiling out from the *tirl,* in the dark evening, to make "knappy"—a trow or water spirit—let go his hold of the wheel. Johnnie used to see fairies leading foals, running and prancing about on the mill green in winter evenings.

Over a century ago, one John Spence lived in Millbrig. One fine summer evening he was herding in the meadow hard by the Klik Mill, when he saw an old fellow sitting on the dyke of the meadow of Owlidens. He went up to him to have a crack. When sitting down on the green dyke beside him the old man handed him his snuff-box to take a pinch. The box was a horn, all "chowed" at one end, and old John said: "Min, ye hae a vera trowy box." No sooner had he uttered the word "trow" than off the old chap went in "spunks o' fire" across the Moss o' Teamoa. It was the "filtyman," as old folks sometimes called him. When John o' Millbrig looked at the snuff-box in his hand, after his astonishment at his companion's disappearance had abated, behold! it was nought but a "wizened horse pearlin." (Mr. Spence has often heard his father tell this story).

The following old place-names in this district are interesting. To the north, across the burn at the Klik

[1] Poor in intellect and unskilled in work. "Canless" and "guessless." A "Canless footer," a bungler: cf. O.N. *fát*, fumbling. In connection with *gavellous*, cf. O.N. *gaufa*, to be sluggish, to saunter.

Mill, there is the Meadow o' Pholtoo, and still further north the Meadow o' Meramarget. There is a *tumail* there called Cringloo, and a field or *sheed* called Trackantrunges.

Birsay Fairies.—The hero of "winged" fame (p. 82 *ante*), Billy [Spence] o' Gyron, once had a hard tussle with the fairies. One night as he was coming home to Gyron from the Barony, in passing the Well o' Keldereddie, close to the south end of the Loch of Hundland, he was hardly beset. He told the story afterwards of how they would trip up his heels and then set up "a shoo o' lauchin' at him," and how he would get up and set his legs firm and say: "Tinks I tae mesel, I'se stand noo! Yea bit, traboun[1]! ower I wad gong again, an' again they wad set up a shoo o' lauchin' at me!" Billy was a genius in his way, besides his flying machine he made chack-reels (for spinning yarn on), chairs, etc. There are stones built into the house at Overbist, taken from his house at Gyron, with his initials and dates carved on them. On another stone he had carved "Time is short, eternity is long," but this is now obliterated. He used to go, of a Sunday, to the old ruined Kirk o' Kirkgoe, where the herd boys saw him at worship on his knees. —John Spence, Overbist, Birsay.

Shetland Place-Names and Surnames.—I was glad to see in the January number of *Old-lore* that a Committee was being formed for the collection of Shetland place-names. Thanks to the researches of Dr. Jakobsen, Shetland is already in a much better position than Orkney so far as the collection of its place-names is concerned. From the queries in *Old-lore* there seems to be an increasing interest taken in surnames. I am very glad of this, for this field has been very much

[1] Explained in the E.D.D. as a *rebound*. A youngster running recklessly and perhaps ending head over heels was described by the old folks as "sic a traboundis!"

neglected, and so far as I know systematic writings on the subject are entirely wanting. There should be an enquiry into the origins of surnames obtaining in Orkney and Shetland, so as to have something authoritative on the subject; all evidence, both traditionary and documentary, should be gathered. There ought also to be some study made of the christian names obtaining at different periods in the Islands relative to their origin and development. It should not be a very hard matter to trace surnames in Shetland, as they are few in number, and the population has been isolated, and very permanent. The change of Norse names into similar sounding English names should also be noted, *e.g.*, Aussi (Oswald) becomes Hosea, Olaf, Oliver, etc.—MAGNUS.

EARL PATRICK STEWART'S BIBLE.—There is a Bible in the possession of a correspondent in South Ronaldsey which it is said can be clearly proved to have been that of Earl Patrick Stewart, he whose execution, in 1615, was postponed in order that he might learn the Lord's Prayer! There is no writing on the Bible, which was printed in London, 1595, measures 8 inches by 6 inches, and is incomplete, wanting the first part of Genesis and some pages at the end of the New Testament. Should any reader wish to buy this relic, the Editor will be glad to put him in communication with the present owner.

TAKING THE PROFIT OF CATTLE.—In former days taking the profit of other people's cattle was firmly believed in. One man told me that a neighbour happened to be at his byre door when his cattle were entering, and laid his hand on the back of a cow as she passed in, with the result that she never yielded the usual quantity of milk again. Another farmer in Sandwick, Orkney, always excelled in having a superior class of cows and excellent milkers. This, of course, was attributed to his power of conveying the

qualities of other people's stock to himself. His family were well aware of the evil art believed to have been acquired and treated the same as a joke. One of them remarked to me that the reason their father had such cattle was due to the rich natural grass of the farm and the special attention he paid to his cows in every other respect.—WILLIAM SMITH.

OLD ORKNEY RIDDLES.—

Hid rins on the land,
  Hid swims on the sea,
Fire wonna burn it,
  What can it be? (Mist).

A head like a mill-pick,
  An' feet like a sheul (shovel),
A body like a pipe bag,
  An' yet no a feul (fool). (A Goose).

Twa grey golts lying in a stye,
The mair they get the mair they cry.
(A pair of mill-stones).

Heuketie, creuketie, whar rins thoo? (The Burn).
Clipped tail every year, whit wants thoo?
(The Meadow).

A mouth like a mill-door,
  An' lugs like a cat;
Guess thoo a' the day
  Thoo'll no' guess that. (A lugged sheu—shoe).

As I cam' ower the hill o' heather,
  There I met a man o' leather;
Throwe a rock, throwe a reel,
  Throwe an auld spinning wheel,
Throwe a sheep's shank-bone—
  Sic a man was never known. (A Wood-worm).

As white as milk,
As smooth as silk,
  As black as a coal-peat stack. (A swan).

Whit is it that rins best when its leg is broken?
(A heather-cowe).

The head o' the living in the mooth o' the dead,
If thoo guesses this thoo'll get butter wi' thee bread.
(A man with his head in a pot).

Lang legs and no thighs,
A peerie head and no eyes. (The kitchen tongs).

Teenk, tank, under a bank,
Ten aboot fower (four). (A woman milking a cow).

What are they that tear the faces o' ane anither a' day,
An' lie in bosoms a'night. (A pair of wool cards).

Woo' withoot an' woo' within,
Not a single bit o' skin,
Lift thee leg an' shove it in. (A stocking).

Alliterative rhymes to catch the tongue tripping when uttered quickly.

The swan swam ower the loch—
Weel swam swan;
The swan swam back again—
Better swam swan.

The red cock sat on the red kail stock;
While the red cock cocked, the red stock rocked.

The rattan loupped ower the rape,
Loup, rattan, loup.
The rattan loupped back again—
A weel loupped rattan.

Counting-out rhymes.

Eetam, peetam, penny pie,
Pop a-larum, jinkum, jie,
Stand thoo there till I come by.

Eesie, aisie, igars, a-van,
Popsie, vinegar, I began;
Teet-tat, moose-fat, carra-riddle, bump-fiddle,
Stand back, thoo are out.

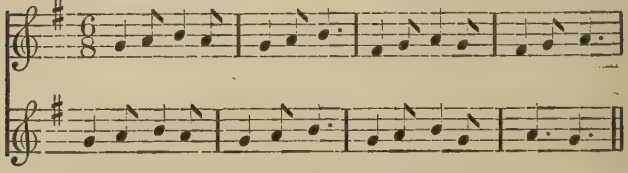
Eenta, feenta, ficketie-feg,
Elf-delf, doman-egg,
Hulka-bulka, stora-rok,
Ran-tan, toosh.

JOHN FIRTH.

NEW YEAR'S EVE SONG. (As sung in Stromness).—

MUSIC *communicated by Miss A. Johnston, Orphir.*

WORDS *communicated by Miss A. Spence, Stromness.*



Grace be to this buirdly biggin'
We're a' Queen Mary's men;
From the steethe unto the riggin'
And that's before Our Lady.

[The refrain forms the second and third lines of each verse.]

2.

This is guid New Year's even's nicht,
And we've come here to claim our richt.

3.

The morrow is guid New Year's Day,
And we've come here to sport and play.

4.

The hindmost hoôse that we cam from,
We're a' Queen Mary's men;
We got oat-cake and sowen scone,
The three lugged cog was standin' fou,
We hope to get the same from you,
And that's before Our Lady.

5.

Guid wife gae to your kebbock creel
An' see thou count the kebbocks weel.

6.

Guid wife gae to your geling vat
We're a' Queen Mary's men;
An' let us drink till our lugs crack,
An' fetch us ane an' fetch us twa,
An' aye the merrier we'll gang awa,
An' that's before Our Lady.

7.

Guid wife gae to your butter ark,
We're a' Queen Mary's men;
An' fetch us here ten bismar's mark,
See that ye grip weel in the dark,
An' that's before Our Lady.

8.

May a' your mares be weel to foal,
An' every ane be a staig foal.

9.

May a' your kye be weel to calve,
An' every ane a quoyock calf.

10.

May a' your yowes be weel to lamb,
An' every ane a yow an' a ram.

11.

May a' your hens rin in a reel,
An' every ane twal at her heel.

12.

Here we hae brocht our carrying horse,
We're a' Queen Mary's men;
An' mony a curse licht on his corse,
He'll eat mair meat than we can get,
He'll drink mair drink than we can swink,
An' that's before Our Lady.

The above are the words and music as performed some forty years ago; at present they are sung somewhat differently. The gradual change in words and music is an important point to note. Verses 4, 6, 7 and 12 appear to be in each case three verses run into one, possibly to save the repetition of the refrain.

QUERIES.

JAMES OSWALD OF KIRKWALL.—In Henderson's *Caithness Family History* it is stated that the first member of the family of Oswald in Caithness was "James Oswald of Kirkwall, who was born about 1590, and died about 1660. He got a charter from the Earl of Caithness of tenements in Kirkwall. He had a son James," who was a bailie of Wick. Can anyone give further particulars of this James Oswald, the name of his wife, etc.?—A. W.

Bruces of Lyth.—In Henderson's *Notes on Caithness Family History* (p. 271) there is the following:—"David, minister of Olrig, or more probably of Halkirk. In 1591, Saul Bruce was minister of Reay, and between 1597 and 1599 he was translated to Olrig. David Bruce is not in the list of ministers of Olrig in *Fasti Eccles. Scot.*" This David Bruce is further described as "said to have been minister of Olrig and Skinnet, married Janet Sinclair, the widow of John Smart, who was minister of Wick in 1638, and who died minister of Dunnet, in 1667." If David Bruce was minister of Olrig or Skinnet (Halkirk), can any of your readers give the dates and any further information about him? There was a David Bruce, minister of Halkirk, in 1614, according to the *Fasti,* but this can scarcely be the David Bruce referred to in the *Notes on Caithness Family History*. Was Saul Bruce minister of Reay, and latterly of Olrig, the Saul Bruce, of Lyth, the father of the above David Bruce?—Historicus.

Somerled.—Can any readers kindly furnish me with the pedigree or other particulars concerning Somerled, who was killed at Renfrew in 1164, the great Viking progenitor of the Clan Mac Dougall, who married Ranghildas, a daughter of the Norwegian King of Man. He was probably related to the Earls of Orkney. Any particulars will be esteemed.—Alexander Mac Dougall.

Blance and Shewan.—Information is wanted as to the origin of the surnames Blance and Shewan in Shetland. According to tradition the Blances are descended from a French shipwrecked sailor, and consequently of late years the spellings Blans, Blanse, and Blance have largely given place to Blanch and Blanche, which are considered to be nearer to the original French form. The name occurs among the witnesses of 1575, viz., Thomas Blanx, Fetlar. The name is very common in Delting, and from there is

supposed to have spread over to Yell in the early part of the eighteenth century. Shewan is noted as a "Ness" name, and some claim it is derived from the Norse name Swein. In Shetland Sasines No. 12 (*Old-lore*), appears the name of Adam Schewan, 1623. I believe neither Blance nor Shewan occur as surnames in Orkney. Perhaps some readers may be able to throw more light on these names.—MAGNUS.

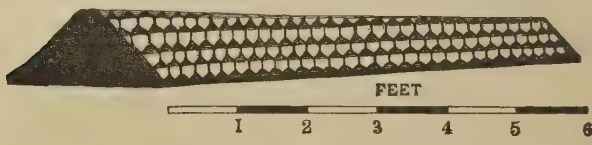
LORD NEAVES' MSS.—What has become of Lord Neaves' collection of Norse MSS.? In Munch's *Samlede Afhandlinger*, III., Christiania, 1875, p. 152, is a Norse deed of settlement in 1586 between Oswald and Gilbert Scott and James Nesbit, their stepfather, at Gerde in Redeførd parish, Shetland. This is not printed in Orkney and Shetland Deeds, nor does it appear to be in the collection of Charters in the Register House, Edinburgh.—ORPHIR.

SHEPHERD'S GAMES.—I shall be glad to know if shepherds in Shetland or Orkney ever played games—as in England—in the past. Is "Nine Men's Morris" known to antiquaries in connection with these islands? Any notes on shepherd customs will be gratefully received.—A. L. J. G.

DEATH OF CROWNER GUNN.—In Calder's History of Caithness, Edit: 1861, pp. 84-88, two versions of the death of Crowner Gunn, about 1464, are given:—(1) That it took place in the Chapel of St. Tayre (or Tears), as Sir Robert Gordon also states; and (2) that it took place in a combat by ordeal in Strathmore at Altnagawn, between 12 Gunns and 24 Keiths, with, as a sequel, the attack by the five Gunns who survived on the Keiths at Dilred Castle. Can any one give a reference to any contemporary records or indicate which is the true account?—J. G.

THE QUEEN OF MOROCCO.—Some years ago I had occasion to call at Tingwall in Rendall, a farm on the estate of the late Mr. Samuel Laing, M.P. The tenant,

Mr. John Garrioch, senior, in shewing me some interesting relics around the house, stopped at one spot in the yard and said: "A very old man in this parish, Ollay to name, who died some years ago, stood on this spot and said 'it was here where the *Queen of Morocco* was buried.'" I understood it to refer to the crew of some wrecked vessel. Can any of your readers inform me if I am correct?



GRAVESTONE IN DEERNESS CHURCHYARD.

From Low's Tour, by permission of Messrs. Wm. Peace & Son, Kirkwall.

In Low's *Tour in the Orkney Islands,* he refers to a peculiar stone monument in the Deerness Churchyard, and said that he had been informed that a very similar stone was to be found in Rendall, both evidently referring to the same event. He futher added that tradition bore that both referred to the "Queen of Morocco." I have seen the stone in the churchyard in Deerness; it is a long, narrow stone, like the ridge stone of a roof. The Rendall one has disappeared. Is there any information to be got as to who or what was "The Queen of Morocco"?—N. S. J. P.

Asleifsvík.—Can anyone assist me in finding out the position and derivation of Asleifsvík, where King Hacon first anchored after rounding Cape Wrath on his way south to Largs in 1263? The word would, at first sight, seem to be compounded of two words—*'Asleif* (the mother of Sweyn) and *vik,* a bay. In the appendix to Hacon's Saga, however, there is a gloss, or explanation of it, as *Halseifarsvík,* or *Hals-eyars-vik* possibly, which would mean *neck-island's-bay.* Now at Oldshore-beg, or Aulsher-beg, north of Loch

Inchard, in Sutherland, the first haven one comes to south of Cape Wrath, is a bay with an island, joined to the land at low water by a neck. Is this the spot where Hacon anchored before crossing to the Liót-husa or Lewis? And is Oldshore-beg or Aulsherbeg a corruption of Halseyarvik?—J. G.

REPLIES.

Montrose's Flight into Assynt, p. 81 *ante*.—This is the subject of a very interesting paper printed in the Scottish History Society's publications, vol. xv., Edinburgh, 1893. The paper gives a letter of George Marsh, dated March, 1792, which describes Montrose's hardships after his defeat at Carbisdale, how, after living on berries in the woods, he came to Mr. Milbourne's house, and was hidden by him in a trough covered with straw, and how the pursuing soldiers stabbed into the straw, but the sword went between the Marquis's legs; how he then left the house to go to Macleod of Assynt's Castle, as that of a friend or follower, but was there seized and delivered up to his enemies by Macleod. Mr. Milbourne was the maternal grandfather of the writer, George Marsh, and he had the story from his mother, Milbourne's daughter. There is an elaborate account of Montrose's doings in 1650, in the edition of Bishop Wishart's *Memoirs of James, Marquis of Montrose,* 1639 to 1650, by the Rev. Canon Alexander D. Murdoch and H. F. Morland Simpson, Longmans, London, 1893, pp. 288-321, and appendices I. and XIII., where the question of Macleod's guilt is elaborately discussed, much to Macleod's disadvantage. There is a story current in Sutherland that his wife was the guilty party, and that Macleod was absent himself. In the 3rd volume of the "History of the Highlands and of the Highland Clans," by James Browne, LL.D. (A. Fullarton and Co., London, Edinburgh, and Dublin, 1849), pp.

23-50, is an account of Montrose's preparations for and conduct of his Expedition, and at p. 35 is the tale of his flight into Assynt, with a reference to Bishop Wishart's Memoirs p. 377. No defence of Macleod is attempted. —J. G.

Derivation of "Helmsdale" (p. 80 *ante*).—As is stated, the name in the Orkneyinga Saga is Hjalmundal. This ought to be a compound of three words Hjalm-munds-dalr—helm (rudder) or helmet-mouth's-dale or valley. Or again, Hjalt-mund-dal—the Knob-mouth-valley, the Knob at the mouth being the Ord. Can this be so? The derivation from Hjalm rudder (or helmet) and dalr leaves out the "mun," (Old Icelandic "munnr") of the "Hjalmundal" of the Saga. One more suggestion:—Illigh is the Gaelic name for the River; Bun Illigh, for the village of Helmsdale, meaning Illigh's root or lower end or mouth. Can *Hjal* be simply *Illigh* in Norse; *mun* being *Bun*, and *dal*, valley; so that Hjalmundal is a literal translation into Old Norse of Strath-Bun-Illigh? The late John Mackay, of Hereford, wrote a paper on Sutherland place-names, in which he describes "Helmsdale, terrace at the mouth of the dale; from *hjalli*, terrace at a mountain foot; *munn*, mouth; and *dalr*, dale; N. form, Hjalmundal."—J. G.

Caithness Place-Names.—In reply to Historicus, p. 79 *ante*, regarding Killimster. In a moss, about half a mile from the township, stands the Kirk Stones, evidently the site of an ancient chapel, which would give the *kill* portion of the name. In pre-Viking times, *kill*, together with the now forgotten dedication, may have given the name of the township. That part of Killimster nearest to the Kirk Stones, is still called Howm, which, from its configuration, is evidently a Holm. It is at least possible that the Vikings may have named the district Holmster, and that the subsequent Norman-Celtic inhabitants may have combined this

name with that of the chapel, viz., Kill-holm-ster, which would naturally become Killimster. As to Banniskirk; *banair* is the Gaelic for sheepfold, but I do not know whether it is used in the sense of a *circle,* as is the case with the similar word *fàl.* The building of churches within circles was not uncommon in the north. The contiguity of Banniskirk to Harpsdale suggests a derivation of the first part of the name from the action of the Harpsdale (and possibly Banniskirk) men murdering their bishop in 1222. I fear this belongs to the same school of philology which derives Killimster from *kill-the-minister.*—CORMACK GRANT, Johannesburg.

CAITHNESS PLACE-NAMES.—In reply to Historicus, p. 79 *ante,* Banniskirk is a corrupt form of Mawniskirk, the form which it takes in the Reay Papers. Consequently this church is a dedication to St. Magnus, whose hospital at Spittal is in the near neighbourhood.

Killmster (locally pronounced thus) is not the designation of a church, but of a Norse steading, as the terminal *ster* shows, in the neighbourhood of the moss which encloses the ruins of an earlier Celtic church, as the initial *Kill* indicates, dedicated to some one whose unknown name is now whittled down to the single letter *m.* The components of the mutilated word may be represented by Kill- . . m . . -ster, where Kill- . . m . . shows the older Gaelic form and the added *ster* the more modern Norse addition. That the Norse were in the habit of sticking a *stadr* or *setr,* now ster, to older Gaelic place-names is a well ascertained fact. In this way three of the four provinces of Ireland, viz., Ulster, Munster, and Leinster, as they are now represented on the map, developed from the Gaelic forms, Ulad, Muman, and Laiginn respectively. Radically these province place-names are Celtic, yet terminally they show Norse influence.

Mount Hooly or Halie is commonly understood to mean the holy hill, nor is there any good reason to be dissatisfied with this derivation, but it is a moot point whether it owed its sacred character to Christianity or Paganism. Helgadale, now Haladale, meaning "Holy-dale," runs along the western border of Caithness, and on the Caithness side the ridge which overlooks the valley is called Drum-Halistane, from Gaelic *Drum,* ridge, and Norse *Halistane,* holystone. The holy stone in question, which seems to have given a name to the ridge and to the valley below, is a well-known huge fractured boulder, half-way down the hill slope, and close by the public road leading from Melvich to Reay. The stone is supposed to be haunted by an evil spirit, and so firmly is this believed, even at the present day, that few care to pass it after nightfall unaccompanied. The probability is that this stone was in some way associated with Pagan practices, becoming thus a *halistane,* and that at a later date Christian teachers declared it to be a demon-possessed stone in order to make it repugnant to its votaries. If we are correct in our surmise, Mount Halie is to be rather associated with Paganism than with the work of early Christian missionaries, *i.e.,* the Paganism which prevailed among the early Norse settlers.—A. MacKay, Westerdale.

Gibb's Craig (p. 80 *ante*).—I am unable to answer D. H.'s enquiry as to the origin of the name of Gibb's Craig at Duncansby Head, but the lines he quotes in connection with this stack, or at least the first two lines I have heard attributed to Andrew Ogston, the first Presbyterian Minister of the parish of Canisbay. It was supposed to have been uttered as a warning to the people of Duncansby who, at that time, are credited with lax views on the question of Sabbath-keeping. Any one observing the slender "neck" by which the stack is supported, and the ominous angle at which it

leans towards the land, can understand how effective the warning would be.—M. A.

SHEPHERD'S TABOOS.—In reply to the query of the reviewer of Dr. Jakobsen's Ordbog (p. 79 *ante*), whether in Orkney or Shetland any taboo names are used by shepherds or others, the only case I have heard of bearing a resemblance was told me, according to my notes, on October 10th, 1889, by the late Mrs. Peterson, Burravoe, who was born there early last century. She remembered that a family of the name of Johnson occupied the whole township of Brunthoul, there being then no house at Upper Brunthoul. They had a large number of cattle, which they always counted when they brought them home from the hill in the evening. They would, however, never mention the number five, but called that a hand, ten, two hands, fifteen, three hands, &c. Mrs. Peterson added that it was considered unlucky to say the number five, but I have heard since that this family was really following an old Egyptian custom. Could any of your readers give us any information regarding this?

For the sake of those who have an interest in the locality and the period, I ought to add that the house of Brunthoul, when the Johnsons occupied it, consisted of an oblong house, with but and ben doors in one side, and opposite the doors was another smaller building, the kitchen, with a door facing the house. Two old women, Janet Clark and Nanny Ramsay, stayed in the kitchen. The latter would sing old songs and ballads to Mrs. Peterson, then a child, such as "Jamie and Nancy," "Gregor's Ghost," and one in which the lady threw her fan into the den of lions, and the man of honour, who was brave enough to take it out, would get her hand:—

> She called her coachmen to make ready
> To drive to the Towers on high,
> She threw her fan into the den,
> Saying, "which of you, men of honour
> Will go fetch me my fan or die."

It was a Lieutenant and a Captain.

> Then bespake the bold Lieutenant,—
> "Here am I that man of honour
> Will go fetch you your fan or die."
> Then bespake the faint-hearted Captain,—
> Like a man bereaved of mind,—
> "Into some silent grove I'll wander
> Where no mortal me shall find."

—T. M.

JEAN BART THUROT.—In reply to T. M., p. 79 *ante*, the privateer Thurot was in Shetland in October, 1757. He put in with bad weather on his way to Norway. His vessels, consisting of "Le Marechal Bellisle," 44 guns, "Le Chauvelen," M. Desages, second in command, and "La Salue," lay in Symbister Bay, Whalsay, while he refitted. He wrote to John Bruce Stewart, of Symbister, as follows:—

> Sir,—I have occasion for some beeves, sheep, bread, meal, and other trifles, witch I shall be obliged to you and your people to supply one with. If you do it friendly I shall pay you the price you expect. But if you refuse you can't take it ill that I furnish myself according to the rules of warr. I am in hope of your friendly complyance and assistance. Sir, your most humble and most obedient servant, Thurot. From on board the Marrshale Bellisle, in Shetland Road, 10th October, 1757.

In consequence of this letter he was supplied with provisions to the amount of seventy pounds five shillings and twopence, for which he paid by two hogsheads of claret, valued at five pounds, and gave bills for the balance. The bills passed through several hands, and were finally protested after Thurot's death, Mr. Bruce Stewart being found liable for the amount. "Le Marechal Bellisle" was captured by the British under Captain John Elliot in the action off the Isle of Man, 28th March, 1760, Thurot being killed during the engagement.—ISLESMAN.

STUMPIES REEL.—Tradition says that Freediman Stickle, the author of "Stumpie's Reel" (see vol. I., p. 167 and p. 83 *ante*), was a Dutchman. He is reported to have come to Shetland about 1700, in a vessel which was wrecked on the Holm of Gloup. Aboard this ship were several masons and artisans who, together with the crew of the vessel, managed, by means of the ship's boat, to get ashore in safety on the Holm. It is said that the men were on the Holm for about a week before they could be rescued. They had no provisions, but managed to catch sheep, which they boiled in a pot they had with them. This pot was for years afterwards at Mr. Irvine's house of Midbrake. Mr. Henderson, of Gloup, at this time, was engaged in building the house of Gloup, and Stickle and two men named Boyne and Priest, with others of the workmen, were employed. Stickle afterwards removed to Burrafirth and settled there, and it is said that all his descendants were renowned as fiddlers.—ISLESMAN.

BOTHWELL IN SHETLAND.—In reference to the Note, p. 21 *ante*, in the Report of the Royal Commission of 1576, Eramus Bothwell in Whalsey is mentioned, also Bodwell, elder and younger in Houssetter, North-maven. In 1369, in a document dated at Kirkwall (*Dipl. Norveg.* I, p. 308), is mentioned John of Boduel. It is reasonable to suppose that this name continued in Orkney and Shetland, and the witnesses, mentioned in 1576, nine years after Lord Bothwell's visit, could not have been his sons.—A. W. JOHNSTON.

SUTHERLAND.—*Re* the name Sutherland in Shetland I believe it appears in the North Isles as early as 1575, and according to tradition (or perhaps only supposition) it is said to have come from Caithness. I do not know any place-name in Orkney or Shetland from which it can be derived. It may have come into the

Islands at an early date with the St. Clair family.—MAGNUS.

In the Report of the Royal Commission 1576 the following are mentioned as witnesses: Alaster Suthirland and his sons Symon and Magnus in Nesting and Lunasting, James Suthirland, Whalsey, Olave and James Sutherland, Fetlar, and Olave and Alaster Sutherland, Dunrossness.—A. W. JOHNSTON.

HAAKON.—*Re* the name Haakon or Hakon this is probably the same name as Hakki, still fairly common in Shetland. Although nowadays generally spelt Hercules, it is always spoken of familiarly as Hakki. The surname derived from it is usually spelt Herculeson and Herculson, and other variations are Harcleson and Harkelson. It is found mostly in Lunnasting and Tingwall, etc.—MAGNUS.

SUTHERLAND OLD-LORE.

To the Editor of Old-Lore Miscellany.

SIR,—One question which occurs to the ordinary Sutherland man on being asked to subscribe to, write for, or interest himself in the *Old-Lore Series* of the Viking Club, is, Why should he trouble himself about such a subject? Why should he not devote his spare cash, time, or brains, to purely Celtic research, and leave the Vikings to the Shetlander, the Orkney man, or the Caithnessian Gallich, whose descent from Vikings is pure and undoubted, whose very names are Norse, be they of places or men, and whose speech teems with Scandinavian words? No doubt you will answer that if such a man will but consider and rightly understand his county, he will find that the Northmen were long settled in all those parts of it which are most worthy of occupation, and that their descendants still remain in occupation of such favoured spots, and that the original Pictish or Celtic races were, and their descendants are, to be found only in the interior, and that this was so for a period sufficiently long to enable the Northmen to impress their language permanently upon the place-names of the country throughout its sea-board and along its more fertile straths and glens, while their descendants still use them. You will say that through the dark and unrecorded ages, which stretched from the fourth to the tenth century, stream after stream of these Northmen came from the western fiords of Norway, landed from their fleets, and effected permanent settlement; that they were of the dark or the fair race, the

Dhugall or the Fingall, and that it is not at all improbable that, in many cases, the later invaders dispossessed the earlier of the same or kindred races, if there was not room for both. You will tell us that the northern stream of these invaders came from the Hardanger, Sogne, Stavanger, and other western fiords of Norway in ships of the most graceful lines, impelled at pleasure by sails or oars, and capable of Atlantic voyages, when our Celtic ancestor was still using the coracle or the dug-out; that he fought the strangers with tenacity and bravery, but with inferior arms, and with but little organization for war, and often must have simply driven his cattle and taken his belongings into a brough till the Viking chose to depart, and if the Viking stayed and settled, he had to make the best of him. You will say that in these broughs or Pictish towers Sutherland is specially rich, and that our Norwegian invaders lived in many of them; and, lastly, that Norwegian ladies, like Fraukork at Killearnan, and Helga at Helgarie in Strath Kildonan, are even recorded to have done so. You will further aver that Helmsdale, Navidale, Brora, Strath Fleet, Skelbo, Embo, Sidera, Skibo, Ospisdale, Migdale, Bonar, on the south-east coast, are all Norse names; that on the north coast we have many more such as Melvich, Halladale, Armadale, the Naver, Torrisdale, Skerray, Tongue, Eriboll, Durness, the Parph and its headland Cape Wrath, or Turnagain Point; further, that if we do "turn again" southwards, we find the Northman leaving his names at Old Shore and Laxford, Handa and Scourie; and you will ask whether even Oldany has not its Sgeir nan Gall?

But we want to ask you some questions, too. Did not Thorkell, the Viking, build the Castle of Borve, afterwards the stronghold of the House of Mackay till 1555? Was not Freskin, the ancestor of Borve's destroyer, and founder of the House of Sutherland, a Norseman?

Were not the bones of Olaf the Dane laid under Drumliath on his defeat near Bonar in 1031? Who was the Northman who had his castle at Kylestrome (Myrhvafjord), above the ferry over to Kylesku? And what were the doings of Sweyn there after his victory over Somerled? What happened to your Danes at the battle at Hilton of Embo? Again, what have the Sagas to say of the great Thorfinn, of Sweyn, the father of all Swansons, and of Gunni, progenitor of the great Clan Gunn?

Such questions as these interest Sutherland men, and we look to you, sir, and other students at your elbow, to give us, less favoured beings, some old-lore from your Sagas, tracing, if you will, the jarldom, outside our county and in it, but also condescending, at times, to our humble desire for information on such questions as I raise.

I am yours, etc.,

MACBRAGDUS.

P.S.—By the way, where were Ekkjals-bakke and Dufeyra, and what happened there?

VISITATIONS AND PORTRAITS.

Baron Rosenkrantz and the Shetland Mouats.

(Referred to p. 85 *ante*.)

LUDVIG, BARON ROSENKRANTZ, married Karen, daughter of Axel Mouat (who was son of Anders, or Andrew, Mouat of Houland, Shetland), Admiral in the Dano-Norwegian fleet, who possessed also several estates in Norway, and died in 1661. The story of the Rosenkrantz family, and of their estates, which were erected into the Barony of Rosendal, mostly in the Hardanger Fjord, by King Christian the Fifth in 1678, is related in an elaborate article by J. Christian Berg, in *Samlinger til det Norske Folks Sprog og Historie,* published at Christiania in 1838. The learned author strove unsuccessfully to find out where the Houland (or Hogaland) property lay, supposing it to be somewhere in Norway, though he is aware that the Mouats came from the west—Orkney, he says, instead of Shetland. The Baron died in 1685, when the direct line seems to have terminated in its legitimate descent.

This relationship of the Rosenkrantz family with Shetland throws some light upon the appearance in the islands of a Rozenkrantz in the early 18th century.

In the land records of the county we find that in the year 1702 one "Simeon Adolphus Rosencranz in Hugoland" appears as witness to a precept of Sasine following upon a Disposition of certain property of date 21st September in that year. And in a poem called "Laxo's Lines," composed in Shetland in the 18th century, this worthy is referred to in the following lines:—

FRANÇOIS ELPHINSTONE

b. 1600, d. 1633.

From the original painting in the possession of Miss Rose Elphinstone.

CANTO V.

"Amongst the rest came here by chance
One naméd Simon Rosencranz,
Who called himself a Danish stranger,
And afterwards became a ranger,
And lived a loose and wandering life:
Where'er he came he took a wife.
If this be true you may be sure
He could not miss to get one here.
With no great pains he did obtain
A gentlewoman, Betty Cheyne,[1]
With her some time he did remain,
Then went to his old trade again."

It is not necessary to follow further the adventures of this Lothario, but there seems to be no reasonable doubt that he was of this same line of Mouats of Hugoland which was represented by the gallant Admiral Axel Mouat, whose portrait forms a striking adornment of the last issue of "Old-lore Miscellany."

The poem of "Laxo's Lines" has been handed about in Shetland in manuscript for probably 150 years or more, and has been attributed, with, or perhaps without reason, to the Rev. John Hunter, the last episcopal clergyman in Shetland in the 18th century, whose *Diary* (1734-1745) has been printed in the *Scottish Antiquary* of December, 1891. It is in doggerel rhyme of little merit, somewhat in the strain of *Hudibras,* and is in many parts so coarse as not to be fit to be printed. A copy came my way in the year 1863, when I made a transcript of it, but an abbreviated and expurgated one, which is still preserved, and from which the above lines have been taken.

GILBERT GOUDIE.

ELPHINSTONES OF LOPNESS, ORKNEY.

The first of this family who settled in Orkney was Réné Elphinstone of Henderson, son of Peter

[1] Elizabeth, daughter of George Cheyne of Esslemont, married Simon Adolphus Rosencranse. Grant's *Zetland Family Histories*, p. 42.

Elphinstone, of Henderson. Réné went to Orkney with Lord Robert Stewart (afterwards Earl of Orkney), and married Janet, daughter of Magnus Halcro, of Burgh. Réné had a brother, Peter Elphinstone, Judge of Vitry in France, whose predecessors had served in the Scotch Guard and settled in France. This Peter had a son François, born 1600, who engaged in a political conspiracy in France, and was executed in 1633. Admiral John Elphinstone (great-grandson of John Elphinstone, of Lopness, the grandson of Réné) was born 1722, married October 23, 1750, Amelia, daughter of John Warburton, Somerset Herald, died February 28, 1785. Captain in the British Navy. He entered the Russian service at the request of the Empress Catharine, to organise the Fleet of the Russian Empire. He was victorious at the battle of Tchesmé when the Turkish Fleet was annihilated. He eventually returned to England. He left issue, among others, Howard, 1st baronet, and Anna Charlotte Maria, married February 12, 1781, Sir Francis John Hartwell, Bt., died June 6, 1809, leaving issue.

JOHN ELPHINSTONE,

Captain, R.N., and Admiral in the service of Russia,
b. 1722, d. 1785.

From an engraving in the possession of Miss Beatrice Elphinstone.

LADY HARTWELL.

(Anna Charlotte Maria Elphinstone).
d. June 6, 1809.

From the original painting.

THE ODAL FAMILIES OF ORKNEY.

II.

IN *Old-Lore Miscellany,* vol. I., p. 25, appeared a paper of a tentative and questioning kind upon the odal families of Orkney. As only one correspondent ever attempted to answer any of the questions, and as nobody at all took the trouble even to contradict the suppositions, it gradually became clear that if the inquisitive author desired more information he must go and look for it himself. Such answers to his inquiries as he has been fortunate enough to stumble upon are contained in this second essay. One or two of them have considerably surprised the questioner, for they were not in the least what he had been led by such eminent Orkney authorities as Laing and Balfour to expect.

In the first place, the assumption made in the former paper that in Norse days all landowners "nominally ranked alike as bonder," turns out to be entirely erroneous. The independence enjoyed by all classes of freemen and the absence of much (though by no means of all) of the paraphanalia of feudalism, undoubtedly give Norse society a democratic aspect when viewed through the medium of translated sagas; but the moment it comes to be examined more exactly it appears as a structure which certainly was the very antithesis of a state of equality. The graduated weregild, or compensation money, exacted for the death or injury of a member of each social class, is a conclusive proof of this. In an ascending order of value, one finds the following classes:—freedmen, freedmen's sons, bonder not possessed of odal rights (which in early days only accrued to a landowning family in

the fifth generation), hölds (*i.e.,* bonder who had acquired odal rights), lendermen or barons, and earls. Earls were few and far between, but the lendermen formed as definite an aristocracy as the barons of feudal lands. Like them they were the sovereign's liegemen, endowed originally with lands by the king, the leaders in war and councillors in peace, and enjoying the same prestige of nobility. Their position is curiously illustrated by the fact that the old churchyards of Norway were divided into four portions:—One, nearest the outer wall, for thralls and their families; the next for freedmen and their sons; the next for hölds; while the lendermen and their kin were buried beside the church itself. His dignity could scarcely follow a nobleman any further.

How the idea arose that mere odal ownership implied a species of nobility, that the "nobiles" of Orkney were consequently the odallers in general under a different name, and that, as Balfour so graphically put it, an odaller was a peasant because he tilled his own soil and claimed no rank above his free neighbour, and at the same time a noble since none held higher rank than he, is difficult to see. Possibly the distinguished writers who gave it currency were misled by the false analogy of modern democratised Norway; though it is not easy to understand in what sense they read the many passages in the Sagas narrating the high lineage and rank of the chief personages, if they believed that every man who owned an odal acre was as noble as it was possible to be. Take, for instance, such a passage as this from King Sverrir's Saga: "He (Vidkunn) was now 18 years of age, and had lately inherited his father's estate. King Magnus sent word to Vidkunn to come to him and be invested with the rights of a baron (lenderman), to which his birth entitled him"; and then conceive Vidkunn's emotions if he heard himself styled a "peasant-noble." The

fact is that odal landownership was simply a form of legal tenure highly prized owing to its absolute nature and the consequent independence it conferred upon the höld. ("Odaller" is a comparatively modern term). It is true that in very early days it implied a land-owning ancestry of some generations, but the privilege became easier and easier to obtain till in time it is probable that all the bonder possessed odal rights.

In Orkney, social conditions apparently bore much the same relation to those of Norway as those of the Southern States of America, before 1770, bore to England; they were, in fact, as close a copy as the circumstances permitted, though with differences in the terms used, and probably on a slightly smaller scale. In the Orkneyinga Saga the term höld is hardly ever (if ever) used of an Orcadian. Bonder is employed loosely in several senses. (1) As a general term for all the landowners. (2) As a householder; usually with reference to some specified house. (3) As the smaller odallers or yeomen in contradistinction to the magnates or gentry. One passage (Ch. 77 Rolls edition) makes this last meaning plain; "but most of the rikis-men (mighty or noble men), and the bonder, too, wished, &c."

The actual title of lenderman does not seem to have been used in the islands, but the earl's "gæðingar"[1] are held by Vigfusson to have been an equivalent class, and in every passage where the word occurs they are found fulfilling the functions of crown vassals exactly as the lendermen did. Sigurd of Westness was a "gofugr" man (a nobleman), and he and his sons were gæðingar of Earl Paul. When the islands are invaded by Rognvald, Earl Paul summons to him Thorkell Flett and Kugi of Westray and many other gæðingar. All the chief men in the Saga are specifically designated as gæðingar, rikismen, göfugr

[1] This formidable looking word is, I believe, pronounced *gythingar*.

men, or "höfðingjar"[1]; epithets never distributed at large upon the landowners (see the passage quoted *á propos* of the bonder).

Bearing in mind the effect of odal law in fastening to their estates the landowning families, and multiplying them, so to speak, by fissure, and also the Norse zeal for pedigree preserving, it seems natural to suppose that the Orcadian "nobiles" of later centuries were simply the descendants of the gæðingar or rikismen families, supplemented by Scotch settlers of a similar standing. Or rather it seems unnatural to suppose anything else. The term *nobiles,* or some Norse equivalent, is found in the Agreement at Kirkwall in 1369, in the Complaint of 1426, and in the Diploma of 1446; that is to say, in practically all of the very scanty collection of Orkney public documents of those centuries. That these nobles were fairly numerous in the 15th century appears from the fact that twenty-four of them were prepared to accompany David Menzies to Norway and testify against his misrule, (though with not unnatural prudence he started without them). Furthermore, they composed a distinct governing class, as the phrase runs nowadays. Whatever voice the people originally had in the *things,* the administrative government was vested in this class in all Scandinavian lands. In Iceland, as is well known, the ruling families formed a close oligarchy in sole and hereditary control of the law, the temples, and the government. In Norway they acquired by the 14th century the entire legislative functions, appeal to the *things* being discontinued. In Orkney and Shetland their authority is evidenced by one of the clauses in the agreement made at Kirkwall in 1369 to settle the quarrels between Hakon Jonsson, the Governor, and Bishop William:—"It was also agreed that the Lord Bishop and the noblest men

[1] "Heufthingyar" is as near as one can reasonably hope to get to it. It means "the gentry."

(*rikest men*) in Orkney and Shetland shall be first and foremost in all councils henceforth, as regards the king, the church, and the people, according to the laws and customs of the land." (The words "first and foremost" refer to the intrusion of a foreign element into the said councils).

In the previous paper reference was made to the Decree of the Lawthing in 1514, still extant, and the list of councillors given there. The significance of the term "rothmen and rothmen's sons"[1] (councillors and councillors' sons), therein applied to them, now becomes apparent, since it is hard to see what the last part of it can mean if it is not a kind of guarantee that they were counted among these *rikest men,* eligible by law and custom for the office of councillor. The names of the familiies who can thus be identified with this office are: Craigie, Cawra, (*i.e.*, Cromartie of Cara), Louttit, Flett, Linklater, Foubister, Scarth, Clouston, Berston, Housgarth, and Aitken (Akynson or Hakonson). Of these all but the first three are Norse, and the others very early Scotch or Norman settlers. If to these are added the names of Rendall, Kirkness, Paplay, Ireland, Halcro, and Heddle,[2] all likewise identified with offices of importance in the 14th, 15th, and first few years of the 16th century, one has a fairly complete list of the Norse families of whom we can speak with the certainty of relying on documentary facts; a certainty which adds much value to the list when it is considered in relation to what presently follows.

[1] This phrase was wrongly rendered "odallers and odal-born" by Colonel Balfour, relying on a guess of Mackenzie, and on his authority has even got into Jamieson's Dictionary. It is of course the phonetic form of *raðman* a councillor. Any other meaning of the word is unknown to Norse dictionaries, Scandinavian scholars, and Orkney and Shetland documents and antiquaries.

[2] Such ancient and influential Orkney names as Tulloch, Leask, Mure, Irvine, Hall, and Fotheringham are here assumed to be Scotch and therefore not included; though the origin of some of them is by no means certain.

There are besides a few untraceable patronymics, such as Thurgilson and Haraldson, and of course there must have been a number of other families whose names do not happen to occur in the meagre collection of surviving records.

The next point concerns the land. In the first place every one of these names can be identified with known landed families, and it is particularly remarkable that all but two (of the Norse names) are township names, that is to say, names not of farms or houses merely, but of estates. But even more can be learnt. One of the questions in the last paper concerned the size of the old odal properties. Unfortunately there is no sort of land valuation extant previous to the valuation of 1653, and by that time not only had the Stewart avalanche overwhelmed a great number of the old lairds and impoverished practically all, but they were already in the grip of the Mortons' false weights, so that one can scarcely hope to form from it any idea of what the original properties consisted. Still, by squeezing, something may be extracted.

Setting aside altogether the large feuars and the proprietors who had bought estates from the original feuars, and taking only the surviving native odallers, one finds that fair estates of a smaller order were still in the hands of a few of them. In most cases even these were split up among several members of the same family, but the fragments, when lying in the same parish, can fairly be added together in order to give an approximate idea of what was once a consolidated property. A standard of comparison may be obtained from the estate then belonging to Traill of Holland, which consisted of almost exactly half of Papa Westray, and was valued at £100 free rental.

The chief odal family holdings run as follows (omitting shillings and pence):—Linklaters £148 in Sandwick, Redlands £146 in Stromness, Fletts £102

in Harray and £63 in South Ronaldsay, Berstons £89 in South Ronaldsay, Kirknesses £76 in Sandwick, Rendalls £62 in Rendall, Hourstons £55 in Sandwick, Louttits £53 in Harray and £51 in Sandwick, Foubisters £51 in St. Andrews, Paplays £46 in the East Mainland, and Corrigalls £41 in Harray. These are all that exceed £40. The largest individual landowners were Thomas Redland of that ilk £106; Alexander Linklater of that ilk £66; and Magnus Flett of Gruthay £50. (Sclater of Burness was a proprietor on a greater scale than any of these, but was he a Norse odaller?). The Halcros were also extensive landowners, but by that time held chiefly on feu.

The three most noticeable features about this list are the almost complete monopoly of township names, the fact that all the properties lay either in the Mainland or South Ronaldsey (chiefly in the West Mainland), and the coincidence of the family names with the names on the previous list. In fact Redland, Hourston, and Corrigall, are the only additions to it. As was only to be expected, several on the first list had either disappeared or been reduced to small beer by the efforts of Earls Robert and Patrick, but in one or two cases family documents show that larger estates were owned a comparatively few years before.[1] This land inquiry then incidentally confirms the conclusions drawn from finding a member of any given family occupying such an office as Lawman, Councillor, or signatory to an important public document.

When it is remembered that these estates are only what were left after a century of hard "stressing" the odallers, and a long period of more or less unfortunate times before that, the indication seems plain that the original properties of the chief landowners must have been much larger than it has been the fashion to suppose. Certainly John of Kirkness owned, besides

[1] By the Irelands and Cloustons for instance.

his estate of Kirkness, the whole 12 pennyland of Toab, before 1438; the 9 pennyland of Sabay was "gyffin" to Christe Irvine by his grandmother, Edane of Paplay; the Ballenden estate in Stenness was originally bequeathed to the church by an odal heiress; the Irelands in the 15th century owned Ireland, Unston, and Dowascarth—a fairly extensive estate; while the Cursetter property has already been described (*Old-Lore Miscellany*, Vol. 1, page 135). It is improbable that there can have been anything like the great aggregations of property which were subsequently formed by the feuing of the vast earldom and church estates; yet at the same time it is evident that the chief Norse families must have held (in the hands of one or more members) estates that were probably as extensive as any but the largest properties to-day.

J. Storer Clouston.

(To be continued.)

Since the above was written my attention has been called to a second surviving decree of the Lawthing, of date 1516, printed in the Spalding Miscellany. The names of twenty councillors are given:—Rendall, Cromarty, Craigie, Bell (almost certainly a mistake for Hall), Foubister, Sclater, Louttit, Sinclair of Air, Norn, Yorston, Linklater, Paplay (2), Fryssel, Yensta (2), Adamson, Mure, Fotheringham, and Brandeson. It will be observed that the great majority of these names have already been mentioned in my paper or in the footnotes. A curious feature of this decree is the absence of any Lawman, a fact which throws an interesting light on the powers of the council.

'E SILKIE MAN.

A Story of the Pentland Firth.[1]

I.

IT was "aal' Seeman," as I remember, who told us boys the story of the silkie man as we sat round him in the ingle neuk of the kiln. The glow of the peat fire split the surrounding darkness like a great wedge. It lit up also the kindly face of the old man, and made visible the sculpturings which time and the weather had engraven on it. The only sound that broke the stillness of that calm, frosty night was the sound of the breakers that rise and roar for ever on the shores of the Firth.

Weel boys (began aal' Seeman) 'iss is 'e teel 'e silkie man is A hed id oot o' Androo Corner's mooth, an' he kent (so he telt me) ein 'e twa men 'at geed throu'd. 'Ey've a' geen in 'eir accoont, an' 'id's nee for me, an aal' man t' pit tee'd nor tak fee'd. 'E Most High's ma wutnas. Weel, he wis a bonny mornan, in barlan; for 'en a days 'e wather wis worth ca'an' wather an' nee laek fat he's noo we' 'e wun cuttan' i' yir feece laek a knife till weel on t' Johnsmis. He wis a fine mornan' is A wis sayan', an' Donel' Roog[2] he rase an' lookid oot aboot 'e hoose. His brither Peter wis oot ifore 'im lichtan's pipe at 'e lee side 'o stack. Donel' gangs owre tee'm an' 'ey beeth steed 'ere a while, lookan' oot owr 'e back 'e Niss[3] bit sayan' neethin'. 'E fleed wis weiran' aff an' 'e ebb hed begood t' mak. 'En Donel' says tee's brither: "Boy,

[1] See glossary at end.

[2] Rugg.

[3] Ness of Duncansby. Duncansby, the Dungals-bær or Duggals-bær of the Sagas, is supposed to take its name from Dungad, Earl of Caithness, whose daughter Grelöð married Earl Thorfin, Skull-Cleaver. See *Heimskringla*.

he micht be a shance 'e day for a dip 'e Soon',[1] gin we hed twa'r three lempads." "O aye," says Peter, "'at maybe, bit 'ey'll be nee ebb nor Soon' for his 'iss day, we man feenish 'e barlan reeg Donel', if we dinna feenish 'ir 'iss week, we'll be 'e mooth 'e pairish. Ither shither's a' feenished a week sin.'"

Noo, jist is 'e men wis spekan' 'e weeman cam oot t' pit 'e kye te'e gress, an' Kirsty, 'eir sister, wis stan'an' ifore 'e byre door, wi' 'ir airms roon 'e neck 'e reid stirk, tryan' t' pit 'e branks owre 'ir heid, an' she hears 'e men spekan' aboot 'e bait an' she says: "Boys, gang ye te'e barlan reeg an' A'll gang te'e ebb fan A've pitten 'iss merackle te'e gress."

Noo, Kirsty wis a weel faur'd lass coman' up ino twunty. 'E Roogs wis fowk a' weel anyoch t' be seen, an' Kirsty wis behin' nein o' 'em for looks pairt; an' mair nor 'at, she wis a geed-hearted queen, wi' a ceeval word an' smile for a'body. 'Ere wisna hir neebor 'e toon, so a' fowk said.

Weel 'en, fan Kirsty tethered 'e stirk she cam' back te'e hoose, an' she's aff wi' 'ir filed claes an' she's on wi' 'ir blue coat an' short goon, an' she's aff wi' 'ir sheen an' stockins an' she pits 'ir beir feet te'e grun' (in 'ey days 'e lassies a' geed beir feeted te'e ebb), an' she lifts 'e bait crubbie aff 'e wa' an' she's aff owre 'e reegs wi' 'e crubbie on 'ir airm. 'E new gress wis coman' up a' owre 'e links, an 'e mornan' sun wis shinan' on 'e white buckies an' makan' 'em lack 'e driven snaw, an' far wull ye see a braver sicht nor 'e Niss o' Dungasby on a bonny Mey mornan'. 'E neebor fowk wis a' 'e reeg is Kirsty geed doon wi' 'ir beir feet spankan' owre 'e gress an' 'ir coat swingan' 'tween 'ir ankle an' 'ir knee. 'Ere she geed singan' lack a laerag, an' 'e fowk a' said lang aifterhen 'at 'e lassie wis fey 'at day. She'd been nee time 'e ebb fan 'e day shainged. Followan' 'e warm mornan he cam' doon a blin' fowg 'at ye could hev cutten wi' a knife, bit

[1] Sound, between Stroma and Canisbay.

fowk took nee thocht aboot 'e lassie for she wis weel acquant 'e ebb. Bit noo, ae oor gangs by, an' 'en twa oors an' ere's nee sicht nor sign 'e lassie coman' back an' noo brekwus time comes an' 'e men's in aff 'e reeg an' still 'ere's nee word o'r. An Donel' speers at Sarah an' he says: "Is na Kirsty come oot 'e ebb yet?" An' Sarah says: "Na, she's nee oot e' ebb yet." An' noo he's three oors sin' she's left 'e hoose an' 'e fowk 'e hoose is gettan' jubish at somethin's come owre 'ir.

So Donel' an' Peter 'ey pits on 'eir keps an' ey're aff owre 'e links is hard is 'ey can pin, t' see fat's come o'r. 'Ey pairted at 'e point 'e Niss, Donel' he meed aist aboot fill he cam' t' Sannick, an' Peter he geed wast aboot fill he meed Robby's hevn. 'Ey searched ivry hol an' corner. 'Ey cried an' 'ey fustled, bit 'ere's nee try nor token o' Kirsty. An' noo is 'ey cam back t' far 'ey pairted, 'ere 'e fowg lifts, an' 'e shore's a' ifore 'em bit id's 'e same teel. 'Ey thocht 'at mebbe she'd geen t' ca' 'e rockies aff 'e growan' breether, an' 'en 'ey thocht 'at mebbe she'd geen t' Strowma for a folly. 'E Strowma fowk hed been at 'e peits 'e aist hill, an' manny's 'e time hed 'e Strowma shither tried t' get Kirsty owre wi' 'em. 'Eir young shiels wis daft aboot 'ir an' manny's 'e nicht 'at 'ey hed sorned roon' 'ir faither's hoose tryan' t' get 'eir een ipo'r, fan 'ey wud be at 'e mill here gettan 'eir puckles o' corn vrocht.

Weel, 'ey socht here an' 'ere. 'Ey pat word up an' doon, bit 'id's a' ein. Weeks an' months geed past, bit noor a vesteege wis seen nor heer'd o'r. 'Ere wis bit ae thing for'd; puir Kirsty buist hev slipped 'ir feet 'mang 'e bowglag war, gropan aifter 'e lempads, an' been cairried aff we' 'e tide! Geed save's a'! Fat shance hed a human fa'an' in yinder an' 'e tide gaan' laek 'e mill burn.

* * * * * * *

An' noo' 'e time weirs on. Three year hed geen by, hid micht be mair. Hid wis aboot 'e same time 'e year, an' 'e wather wis haddan' fine an' settled, so ae mornan' Donel' and Peter pits aff t' catch 'e tail 'e ebb. 'Ey ratched

oot wi' a fine grey o' wun fe'e su' aist, an' 'ey set up on 'e back 'e "Boars." 'Ey'd fa'en on a fine puckle o' fish an' 'ey wis shottan' an' haulan' for a' 'ey wis worth, fan, lo, an' behowld! 'fore 'ey could say "Jeck Robison," here's 'e fowg doon on 'em is thick is brochan! 'Ere 'ey wis buran' wast 'e middle o'd, on 'e tail 'e wast gaan' tide! Fat ir 'ey t' dee noo, 'e middle o' 'iss mishanter. Fan 'e fowg taks ye 'e Soon' fat can ye dee? Gin 'id's 'e ebb, ye're oot owre Dinnad Heid, afore ye ken far ye ir! Gin 'id's 'e fleed, ye're oot past 'e Skerries.[1] Ae wy or 'e tither, he's nee muckle odds. Hid's deith or stairvation staaran' ye e' feece, ony wy ye tak'id.

Peter, he's 'e first t' spek, an' he says: "Donel', we man haul up an' get oot o' iss, for we're nee on a shancy burth wi' 'iss fowg aboot's." Bit Donel' wis gleig on 'e fishan', an' he says: "Boy, fat geed 'ill 'at dee's? Gin we lift 'e airs 'e middle o' 'iss, we're is laek is no, t' tak 'e straicht rod t' Norwa'. Na, boy, we'll lie on, an' ifore wi'r doon on Strowma he'll mebbe hev cleared an' we'll see better far we ir."

So wi 'iss Peter's kin o' peicefeed an' 'ey yokid te'e han'lins again. 'Ey lay on for mair nor twa oors, bit 'e fowg's is thick is iver. Bit muckle langer 'ey could na lie for 'e ebb wis gettan' deen, an' 'ey kent 'at 'e "young man" is we ca' 'e first 'e fleed wud be on 'em ifore 'ey could look 'round 'em 'an gin 'e young fleed grips ye 'e middle 'e fowg, Geed help ye! So noo, Donel' himsel' begood t' get kin' o' frakshis, an' he says, "Boy, we man get oot o' 'iss far oor we gang. A'm seean' 'e oakies fleean' past an' takan' te'e wing, an' 'at's a sure sign 'at 'e slack's deen, an' 'e fleed'll he doon on's ae noo. Be ma thocht an' recknan' we canna be far aff 'e aist side o' Strowma, we' Geed's help we man try and mak' for 'ere fill we see."

DAVID HOUSTON.

[1] Pentland Skerries.

(*To be continued*).

GLOSSARY.

One of the most marked features of the Canisbay dialect is the constant elision of *th*, in *this*, *that*, *they*, *then*, *their*, *there*, etc., and the change of *wh* into *f* in *what*, *where*, and *when*. The predominance of the *e* vowel sound, half *e* in *t'* = *to*, double *e* in *een*, *ei* in *heir*, *bein*, *ein*, for *hair*, *bone*, *one*, etc., is also very common.

A, I.
Aal', old.
Aifterhen, afterwards.
Airs, oars.
Aist, east.
Anyoch, enough.
'At, that.
Barlan, bereland, hence the time for sowing bere.
Burth, berth, situation.
Begood, begun.
Beeth, both.
Bowglag war, bladder-wrack, Shetland, Buggie.
Breether, braird.
Brekwus, breakfast.
Brochan, gruel.
Buist, must.
Coat, petticoat.
Crubbie, basket.
'E, the.
'Eir, their.
'En, then.
'Ere, there.
'Ey, they.
Fan, when.
'Fat, what.
Fe'e, from the.
Feece, face.
Fee'd, from it.
Filed, dirty, defiled.
Fill, till, until.
Fowg, fog.
Fowk, folk.
Frakshis, fractious.
Fustled, whistled.
Gleig, keen, old Norse, glöggr, gleggr, clear-sighted.
Heid, head.
Hevn, haven.
Hicher, higher.
Hid, it.
His, us.
Id, it.
'Iss, this.
Is, as.
Jubish, dubious.
Laek, like.
Laerag, lark.
Meed, made.
Merackle, miracle. In Shetland = a mockery, a derisive spectacle.
Mishanter, bad luck, mischance.
Nee, no.
Niss, Ness. In Shetland, Ness; in Caithness, Niss; in Western Isles, Nish.
Noor, never.
Oakies, auks, the common guillemots.
Oor, over.
Reeg, rig.
Rockies, wild sheep.
Ratched, reached.
Shance, chance.
Shainged, changed.
Shither, people.
Te'e, to the.
Tee'd, to it.
Teel, tale.
Vrocht, wrought.

SHETLAND NAMES FOR ANIMALS, ETC.

I.

ANIMALS.

Byaener. Dog.

Fram. Dog's name. Obviously derived from the Norse word for *far away, going abroad, distance.*

Berrie. Dog, usually rough-haired. Probably derived from our old word *berro,* meaning trustworthy, loyal. "Ye may depend ta him; he's aye berro." Mr. Andrew Petrie got from an ancient dame confirmation of this derivation. She could not remember the word itself but said, "We had a wird for *trusty,* and *berrie* means dat."

Horses.—Rül: Young horse. Snye: Horse with white nose. Brunkie: Brown coloured horse. Grogie: Grey coloured horse. Rootsie: Red or sorrel coloured horse.

Blessa, from *blessit.* Animal with white stripes on face.

Sholma, from *sholmit.* Grey animal with white head.

Glindra, from *glindrit.* Animal, or person, ringle-eyed.

Starna. Any animal with a white star in the forehead.

Humbla, from *humlet.* Cow that never had horns.

Cullya, from *cullyit.* Cow whose horns have been forcibly removed.

Kattiemuggie, from *katmuggit.* White animal with dark regular markings on stomach, from *Kat,* cat, and *muggie,* stomach.

Flaeka, from *flaekit.* Animal whose coat is of various tints irregularly formed in flakes.

Grema, from *gremit.* Grey animal, with white on face and irregular markings all over. A person's face or hands may be *gremit* when soiled or grimed.

Smirsa, from *smirsit.* Dark-coloured sheep with white round mouth.

Snewga. Any animal with a habit of humping itself like bucking. "For secca a snewgit crater," will be said of a person slouching along with ungainly lifting of the shoulders. A small heogue benorth Widwick is like a hump, and called The Snewga o'Widwick.

Kramma. A name given to cat, doubtless derived from *kram*, to scratch. Füden: Cat.

Brodda, from *brod*, a mother goose. This term is applied to no other creature, and seems to imply perfect motherhood, for a woman who was the mother of ten children, and nursed six children belonging to the gentlefolks, in addition to her own, was nicknamed "Brodda."

Troina, from *troinin*, to loiter. "Whaurs du been troinin a' dis time?"

Droina. A cow's name, from *droinin* to moan, or complain; some cows have a habit of *droinin*.

Klivvsa, from *klivs*, hoofs. A sheep, or cow, with peculiar hoofs.

Venga. A cat's name, from *vender* to wander.

Tora. Cow or mare, feminine of Thor, God of war.

Kyoning. Rabbit.

Baess. Cattle.

Guyltie. A pig.

Foitak. Mouse.

BIRDS.

Katyogle. Snowy owl.

Alamotti, and Spencie. Stormy Petrel.

Baugie. Greater B B gull.

Cal-loo. Longtailed duck.

Bonxie, and Skooie. Skua gull.

Shalder. Oyster catcher.

Kliksie. Eagle.

Yuggle. Any owl.

Gowdie-duke. Golden-eyed duck.

Hedder-con-dunk. Diver, so named from the children's game of "hedder-con dunken"; (see-saw); the diver's method of proceedure resembling the motion of a see-saw.

Herald. Red-breasted merganser.

Horra-güs. Brent goose.

Hors-gook. Snipe.

Lady's hen. Skylark.

Lorin. Cormorant.
Brongie. Young cormorant.
Lorn and Scarf. Shag.
Lyrie. Manx shearwater.
Maalin. Any small hawk.
Mallimok. Fulmar petrel.
Tang whaap. Whimbril.
Stock whaap. Curlew. *Stock* is applied to many names, and means large, or the largest of its kind.
Tangie maa. Small gull.
Teetik. Meadow pipit.
Tweetak and Tang sparrow. Rock pipit.
Teeves nacket. Lapwing.
Tirrack and piccataurie. Arctic tern.
Tystie. Black gullimot.
Weeg. Kittiwake.
White maa. Herring gull.
Witchuk. Swallow.
Snippak. Snipe.
Skirliecrake. Landrail.
Sly-güs and skeelin-güs. Sheldrake.
Stanepecker. Any little sandpiper or turnstone.
Stenkle. Wheatear.
Sandiloo. Ringed plover.
Stock duke. Mallard.
Rotchie. Little auk.
Ruttok. Tern.
Rood-güs. Northern diver.
Saithe-fool. Lesser B B gull.
Snaufool. Snow bunting.
Starn. Starling.
Haigrie. Heron.
Dunter. Eider duck.
Longie. Gullimot.
Tamminorie. Puffin.
Wilcok. Razorbill.
Blue Maa. Common gull.
Shooie and bozen. Richardson's skua.
Iceland Scorie. Glaucous Gull.
Rain-güs. Red throated diver, fortells the weather, cries "we're a' weet, we're a' weet. Waur wadder, waur wadder," at other times he remarks "draught, draught, dreedful draught."

Jessie M. E. Saxby.

(To be continued.)

SOME REFERENCES TO WITCHCRAFT AND CHARMING.

From Caithness and Sutherland Church Records.

II.

Thurso, July 21st, 1657.—This day it is thought necessar that Gradach Gunn, a common fornic[atrix] and suspected witch, now fugitive, be searched out in every paroch and also processed in Rhae [Reay]; that, being under process, non[e] may receave her or keep societie with her.[1]

Rhae, August 25th, 1657.—Mr. David Munro gave in his diligence against Gradach Gun, sorcerer, in processing her, and it is thought fit that the brethren intimate the same publickly in their severall congregations.[1]

Thurso, March 3rd, 1658.—Mr. George Anderson declared that, according to apoynment, he had excommunicated Gradach Gun, sorcerer, quhairof the brethren are to mak intimatioun the next Lord's Day in their several congregations.[1]

Thurso, May 25th, 1658.—The Session of Rhae [Reay] haveing referred to the presbitrie the case of those who have taken oathes in privat for suspected witchcraft, in order to which the presbitrie apoynts that the said person who . . . the author of taking the oathes, and the man that did take the oathes, be publickly rebuked before the congregation for their said guilt, as also that intimation be made to the parish for the inhibiting of the lyk hereafter, under the hazerd of sackcloath to any of quhatsoever rank that shall use the same.[1]

[1] Caithness Presbytery Records.

Thurso, July 6th, 1658.—The said day compeired George Southerland in the paroch of Latherone and confessed consulting with a witch that . . . in burning of a cork. Therefore he is appointed to profess repentance in sackcloath before the congregation.[1]

Dornoch, October 21st, 1662.—The bishope and synod, considering the great and scandalous abuse of taking oaths of privat persons, upon supicion of malefice done either to ther person or goods [by witch] craft or any other unlauful means, do hereby [forbid] the giving or taking of such unlauful oaths [under the] highest paine of censure, and every minister [to make intim]ation thereof to their respective congregations.[2]

Thurso, June 24th, 1719.—The committee haveing enquired into the noise of witchcraft and socerie lately practised within the bounds of the presbytery of Caithness, find that the presbytery and sheirif have been at a great deal of paines to discover those things, and approves of the presbytery's diligence therin, and recommends it to them to take joynt measures for further prosecuting of the same, as needs shall be, and if they find cause, that the presbytery take the commission's advice. And they find cause to give the laird of Ulbster, shereif, their thanks for his diligence and readie concurrance in this affair, which overmore being read before the Synod was approven.[3]

HISTORICUS.

[1] Caithness Presbytery Records.

[2] Diocesan Synod Register of Caithness.

[3] Synod of Caithness and Orkney Records.

(*To be continued.*)

COMMISSARIOT RECORDS OF ORKNEY.

Register of Inventories.

II.

Continued from p. 55.

November 17, Kirkwall. Mareone Yinstay, d. May, 1686. S.—Jon Eunsone in Meall, St. Ola, Alexander and Issobell, children. C.—Harie Spence in Glaitnes. 1686

February 16, Kirkwall. Alexander Grundwater in Gyre, Orpher, d. June, 1686. S. Marable Symondsone. Patrick, George, and Jannet, children. C.—James Stewart, younger of Gramesay. 1687

February 17, Kirkwall. Magnus Rendall in Midgairth, Rendall, d. December, 1686. John Rendall his son. C.—Mr. James Grahame, minister, Evie and Rendall. ,,

April 12, Kirkwall. John Cobane in Grimbuster, Firth, d. February, 1687. S.—Marable Cursitter. Adam and Jannet, children. C.—William Eshen. ,,

April 13, Kirkwall. Andrew Flett in Overburgh, Harray, d. February, 1687. S.—Kathreine Flett. Thomas and James, children. N.—Hugh Cloustane, littster, Kirkwall. Elizabeth Traill in Kirkwall. James Flett in Bea. William Flett in Huntscairth. ,,

April 22, Kirkwall. Adam Cobane in Grimbuster, Firth, d. January, 1686. S. Kaithreine Gadie. James and Jeane Coban, children. N.—Mareone Scart, daughter of Jon Scart in Culstane, Stenhouse. David Craigie of Oversandy. C.—Hugh Cobane in Germistoune, Stenhouse. ,,

1687 April 19, Kirkwall. John Heddell in Quyer in Holland, Firth, d. February, 1686. James, eldest son, Thomas, Magnus, Adam, Robert and Kaithreine, children. C.—Thomas Sclaitter in Holland, Firth. N.—Hallow Heddell in Firth.

" April 22, Kirkwall. Kathreine Cursitter, d. December, 1686, relict of deceased Thomas Smith in Moa in Culstane, Stenhouse. Issobell and Margaret Smith, daughters. C.—George Smith in Moa, Culstane, Stenhouse. N.—Laird of Stenhouse.

" April 23, Kirkwall. Elspeth Kelday, d. February, 1687. S.—James Tait in Gaitnepp, St. Ola. James, William, Robert, Alexander, and Magnus Tait, children. C.—John Cursitter in Fea.

" April 23, Kirkwall. Margaret Corrigill, d. March, 1687. S.—Magnus Aitkers, in Swanbuster, Orpher. Issobell Inksetter, mother of deceased. C.—Jon Grott of Flect.

" May 21, Kirkwall. Hellen Murray, d. December, 1686. S.—John Garioch in Clinstren. Magnus, their son. C.—James Stewart, younger, of Gramesay.

" June 25, Kirkwall. Margaret Fraser, d. January 20, 1687. S.—James Ewinsone of Hethequoy in Wytfoord, St. Ola. Disposition by her to husband, February 9, 1665. George Ewinsone, son. C.—Magnus Tailzeor, tailor. N.—Thomas Lowttit of Lyking.

" July 27, Kirkwall. Ewphem Thomsone, d. September, 1685. S.—William Stowt in Rackwick, Hoy. Andro, Geills, Mareone, and Issobell, children. C.—James Ritchie in Overgarsan, Hoy.

" August 22, Kirkwall. Margaret Cursetter, d. April, 1687. S.—Magnus Tait in Quoybanks. Elizabeth their daughter. C.—John Tait in Graine, St. Ola. N.—Helen Richan, relict of James Black.

August 31, Kirkwall. James Heddell in Nether Cursetter, Firth, d. March, 1686. S.—Margaret Firth. Magnus, only son. C.—Thomas Cursitter in Firth. 1687

August 27, Kirkwall. Thomas Ralf in Rambuster, Firth, d. February, 1687. S.—Margaret Heddell. Robert, Andrew, Merjorie, and Issobell Ralf, children. C.—David Eshen in Hatstoun, St. Ola. ,,

August 31, Kirkwall. Hew Fullartoun in Tuskibuster, Orphir, d. July, 1687. S.—Marabell Heddell. William and Robert, children. C.—Arthur Murray, merchant, Kirkwall. ,,

No. 8.

September 21, Kirkwall. John Wairds in Neathertoune, Swartaquoy, d. August, 1687. S.—Jannet Tailzeor. Margaret and Katharine, daughters. C.—John Tailzeor, skipper, Kirkwall. N.—Barbara Smith, relict of Mr. John Gibson. ,,

September 21st, Kirkwall. Anna Gareoch, d. August, 1687. S.—Patrick Andersone. William, Bess, and Mareone, children. C.—Robert Pottinger of Howbuster. N.—Magnus Laughten in Aire. ,,

September 21st, Kirkwall. Margaret Isbuster, d. February, 1687. S.—Robert Leask in Knockhall, Stenhouse. Thomas Leask, son. ,,

September 21st, Kirkwall. Margaret Leask, d. February, 1687. S.—Robert Hay in Bull of Stenhouse. George, James, William, Margaret, Jeane, and Marjorie, children. ,,

October 1, Kirkwall. Issobell Louttit, d. August, 1687. S.—James Vailzian in Cloustane, Stenhouse. C.—William Vailzian in Stenhouse. ,,

Extracted by A. W. JOHNSTON.

(To be continued).

ORCADIANA.

I.

The following abstracts of Orkney and Shetland deeds may be useful genealogically and historically pending their appearance in full in the Orkney and Shetland Record Series.

1. 1202. January 6. King John of England invites his dear relative Harald of Orkney to come to him in England and speak with him. He sends a safe-conduct to him. At Geddington. The King, at same time, gives a safe-conduct to Adam, the Earl's chaplain. (Cal. Documents relating Scotland I., No. 324.)

This is of interest as a very early direct association with England. It may also be considered to further support the Athol line as being of Royal Scottish origin.

2. 1228. June 18. King Henry III. to the bailiffs of Grimsby; he has given to Magister Alexander (de Swereford), archdeacon of Salop, the vessel in their harbour, where the bishop-elect of Orkno, who was since killed, was found. Westminster (Cal. D.S. I., No. 1007).

3. 1228. July 27. To Abraham le Mariner, the master of the above-mentioned vessel, a safe-conduct for coming to London.

This bishop-elect is not otherwise noticed.

4. 1308. June 17. King Haakon issues an edict about the suppression of the dignity of earl and "lendermand" except for the sons of the king and for the Earl of Orkney. Tunsberg (Dipl. Norveg. xi., p. 11).

Thus Magnus V. (of Angus) Erengisl, the Strathernes, and the Saint Clairs were the only earls in Norway, and Sinclairs affiliating to the Orkney earls are the only known descendants in male line of any Norwegian earls.

Bergen (Dipl. Nor. vii., p. 125). Bishop Audfinn of Bergen notifies that Reginald de Rayndal's betrothed Allicia (of Orkney), who has been carried off by John de Hyprys, is now living at Bergen, and that her betrothed man, in spite of what has happened, is wishing to renew the connection. 5. 1325-26

Earliest appearance of the surname Rendall, which may almost be ranked as first, because ekenames such as Flett and Klo may not have had perpetuation as surnames until a later date.

June 23rd, Bergen (D.N. xii., p. 51). Five men who have been "jurymen" notify that the quarrel between the monastery of "Munkeliv" on one side and the Lawman of Orkney, Sighvat Kolbeinson and Sorkver, the husband of Gudrun, daughter of his brother Olaf on the other side concerning 5 "months' feeding" in Thveit in the parish of Odde in the Hardanger, has been settled thus, that the monastery keeps the disputed property. (The lawman's brother was Olaf Lang). 6. 1325.

Sighvat Kolbeinson is the earliest named Lawman of Orkney. His father flourished towards the end of the 13th century and must have been an important man.

July 7th, Bergen (D.N. xii., p. 52). The same lawman notifies that he has bequeathed to the monastery of Munkeliv, 5 months' feedings, of Lydin in Sogn and 1 of Sauraas, for the advantage of his soul. 7. 1325.

December 18, Avignon (D.N. vii., p. 150. Pope John XXII. allows Thorwald, the son of Thorwald of Papay, to marry Esa, the daughter of the noble man Haakon Thorie (Thoressön) of the dioceses of Orkney and Oslo, although they are akin to the 4th degree. 8. 1330.

First appearance of the name "Papey," a member of which is in 1391 of knightly rank Sir Simon. Herr Hakon Thoreson here mentioned (from deeds of land purchased by Katherine, Countess of Orkney and Caithness in 1329) was a large owner of land in South Ronaldsay and was either of, or in close relation to the High Constable Hr. Erling Vidkunson of Giske, the same family to which belonged Finn and Kalf Arneson, and Ingeborg, Countess of Jarl

Thorfinn. See Dipl. O. and H. No. 35, Thorvald Thorisson is possibly a brother of Hakon of 1330, and Papey is possibly in Hjaltland. The Thorvald of 1330, father of Thorvald of Papey, is clearly T.T. of 1299, and Papey is in Shetland, probably resident in the Duke's house, Thorvald Thorrison and Esa Hakonsdaughter had issue Herdis Thorvaldsdaughter whose property Malise Sperra annexed in 1388 to the prejudice of the heirs Jon and Sigurd Hafthorson, grandsons of the Norwegian king, and Malise got slain in consequence by Henrik St. Clair Jarl, 1389.

9. 1369. May 25th, Kirkwall. Agreement between William, Bishop of Orkney and Haakon Jonsson. Among other names are: Thomas Arland, John of Boduel Adam of Mekre (Inckre? or Halcro?) D.N. i., p. 308.

Hakon Jonsson Prefect of Orkney in 1369, was son of Jon Hafthorsen, whose father married Agnes, daughter of King Hakon (d. 1319) Sir Hakon died in 1391. Had he survived a few years more he would probably have been King of Norway.

Thomas Arland, this is the first notice of this Stenness family, which was of consequence until 1600. John of Bothwell is, strange to say, the first notice of the Scottish surname.

Adam of Mekre. The original document requires examination to verify the surname.[1]

10. 1379. August 2nd, Marstrand (D.N. ii., p. 353). Installation document of Henry St. Clare. Simon Rodde. The seal is that of Simon Preston of Craigmillar (which the writer has seen). Alexander Rodde is Alexander Preston, son of Simon Preston.

11. 1391. April 23rd, Kirkwall (D.N. ii., p. 401). *Witnesses, i.a.*, Sir Simon of Papay, Sir Thomas of Kirkness, Sir Haakon ———, Thomas of Leth, Thomas of Laysk, &c.

Sir Haakon is probably the Sir H. J. of 1369.

Kirkness as a name comes into view, also Leask and Leith. Kirkness is Archdeacon of Hjaltland in 1426, Lawman of Orkney mentioned in 1438.

12. 1418. August 26, Geneva. Bond of Thomas "de Turo" newly-elected Bishop of Orkney. D.N. xvii., p. 291.

[1] Dr. Jón Stefánsson has examined the original MS. and reads this name *Mure* (Mure). A. W. J.

December 20, Rome. Receipt to the bishop's brother John Tulloch. 13. 1418.

July 10 (Undomiciled) (D.N. ii., p. 498). Thomas "Tholak," Bishop of Orkney, takes the castle of Kirkwall and the earldom of Orkney in feoff from King Erik, and he promises after the king's death to hold them at the disposition of Queen Phillippa and the Duke Bugislav of Pomerania, or if these are dead, and the king leaves no heir male, to deliver them on behalf of the crown of Norway, to his next paternal relative, who may be elected as king of three united kingdoms. Witnesses, Nicolaus de Tolach, knt., Johannes de Folerton, knt. (The three seals are extant). 14. 1422.

July 15, Copenhagen (D.N. ii., p. 503). David Menyes knight, lord of "Wime," takes the earldom of Orkney in feoff from King Eric and Queen Philippa; he promises to govern and defend it as a faithful man, as long as they let him have it in his ward. Witnesses, Bishop Thomas de Tolach and Walter Fraser. (Three seals extant). 15. 1423.

March 28, Kirkwall (D.N. vi., pp. 449-51). The inhabitants address to Queen Phillippa concerning the competition and agreement between the Bishop and the Earl, and these being absent in Scotland, they send two men to the Queen for the purpose of giving more explicit information. They desire to get the native earl as a governor, and that the law of King Olaf and the other ordinances may be maintained. The commissioners are Robert of Gening, burgess of Kirkwall, and Ewen Johnson. (Part of seal remains). 16. 1425.

October 3, Bergen (D.N. ii., p. 512). Thomas, Bishop of Orkney, Angus of Kirkness, archdeacon of Hetland, and John of Tholak, canon in Scone, bind themselves to King Erik, to receive on his behalf the 200 nobles per year which 17. 1426.

the King of Scotland has bound himself anew to pay to the Norwegian King. (Seals remain in part).

Nos. 14 and 17 are to be be read in their relation to No. 18. The Seals in No. 17, which I have seen, are not clear.

18. 1426. Or earlier (Complaints of Orcadian Commons) (D.N. ii., p. 514) enumerates, *i.a.*, names of Linklater (Ælingeklæt), Baddy, Logie, Archdeacon Kirkness, Craigie, Flett, Heddle, Irvine Renaland, and Sutherland.

The name of Kolbein Flett raises a suggestion of descent from Kolbein (fl 1280) father of Sighvat Kolbeinson the Lawman of 1325. Renaland—is this meant for Rendall or Redland or another name?

19. 1432. August 4th, Rome. Dispensation to, on petition from William de Sancto Claro and Elizabeth of Douglas. "domicella" consanguines in $\frac{2nd \text{ and } 3rd}{and\ 3rd}$ degrees and affines in $\frac{2nd \text{ and } 3rd}{and\ 3rd \text{ and } 3rd}$ and William was godfather to Elizabeth on her baptism. They have married together, but now they are asked to divorce, which would cause much trouble and scandal, wherefore they petition for dispensation. Petition granted. (D.N. xvii., p. 391).

This cannot refer to Earl William, who, born c 1409, could not have been godfather to the lady in question, his own Countess, who bore the same name, but she was married before 1424.

20. 1460. February 29, Kirkwall (D.N. v., p. 599). Named—the King's chaplain and countryman, John Nory.

This John Nory (Norge or Norway) I take to be a possible predecessor of the Bishop Norrie, in whose possession the Diploma was found. There is every reason to presume that John Nory of 1460, would have had it in his possession.

21. 1462. July 21, Copenhagen (D.N. v., p. 610). Oath of allegiance Bishop William Tulloch to King Christiern, &c. (Seal is appended).

ROLAND S:T CLAIR.

(*To be continued.*)

OBITUARY.

We regret to announce the death of the following Subscribers:—

Rev. William Caskey, M.A., B.D.—Died in Orphir, May 17, 1909, aged 58. A son of the late Rev. Joseph Caskey, minister of Stronsey. His election as minister of Orphir was one of the first in Orkney after the abolition of patronage thirty-four years ago. He was the oldest ordained minister in the presbytery of Cairston, of which he was Clerk; Chairman of the School Board and Parish Council of Orphir. He took a great interest in the historic ruin of the Round Church of Orphir, the only Templar Church north of the Tweed. At his instigation plans for its preservation and for building a new church clear of the old foundations were prepared by Mr. A. W. Johnston, who was appointed honorary architect to the Kirk Session, and he was actively engaged in getting people to be interested in the scheme so as to raise the necessary funds. He married Margaret Hubbard, grand-niece of the late Mrs. Hiddleston, of Houton. Mrs. Hiddleston was a daughter of the late Thomas Sands, of Swanbister, and succeeded to the estate of Houton on the death of her first husband, Hector Moncrieff of Houton. Mr. Caskey was predeceased by his wife, and is survived by a son and four daughters.

Alexander Geddes, J.P.—Born in Wick, died in Edinburgh, April, 1909, aged 60 years. He was the only son of the late ex-Bailie Geddes. He was Chairman of the Harbour Trust, Justice of the Peace for Caithness, and at one time Treasurer of the Burgh. He is survived by his widow and two sisters. Mr. Geddes had only recently become a subscriber to the *Old-Lore Series*.

William George Thomas Watt, of Breckness, D.L.—Mr. Watt died at his home at Skaill on the 21st

day of April, 1909, at the age of 59. A son of Robert Graham Watt, he was born in Tasmania, but spent the greater part of his life in Orkney. He represented one of the oldest of the large land-owning families in Orkney, being the descendant and representative of Bishop Graham, the last episcopal bishop of Orkney, who was a proprietor. Mr. Watt was progressive, but cautious. He carried out the traditions of progressive agriculture which has been characteristic of Orkney during the last fifty years. He got on well with his tenantry, and was popular with his neighbours. He was a specially useful man in the administration of Orkney affairs, whether as chairman of the parochial or school boards of his parish, county councillor, or, as he was lately, convener of the county. He was accessible, kindly, and eminently just. Hospitality was a traditional virtue of the Watts of Skaill, and he fully kept up this delightful Orcadian characteristic. It may be said he took an interest in all local affairs, from trout-fishing to antiquarian research. He was a keen Orcadian in all respects, in his personal appearance, his soft-toned voice, his quiet manner, and his shrewdness. Being proprietor of about one-third of the parish of Sandwick, and of considerable property in the landward part of Stromness, he was, next to the Earl of Zetland, the most considerable laird in the West Mainland. It is, alas! a sad thing that he leaves no son or successor to take the position in the county which he occupied.

To many of the readers of *Old-Lore* Mr. Watt's name will be specially connected with his magnificent collection of antiquarian relics, which was made by a relative, Mr. William Watt, and added to by himself, and a visit to which was always so instructive and delightful. Mr. Watt was seen at his best when exhibiting and explaining this collection. It was entirely unique as an illustration of a certain portion of the ancient history of Orkney. There had existed, in

the links, near the sea, in front of the house of Skaill, an elevation, which seemed a sand-mound, but after storms it showed signs that it contained ancient buildings, which had been covered up by sand. Mr. William Watt, who lived many years at Skaill in the days of a former generation, an enthusiastic antiquary, strongly tinctured with the love of science, devoted years to the excavation of this mound, which turned out to be a collection of buildings of the Stone Age, of the greatest interest and importance. He made the excavations with loving care, and almost with his own hands, often at the risk of his life. He found an abundant reward in the shape of the remains of a small village of the ancient inhabitants, with the bones of many of the animals on which they had subsisted, some of which are now extinct in Orkney. There were found many of their domestic implements, mostly of bone or stone, with the pigments probably used by the women for painting their faces, and with many other things, the use of which could not be fully determined. The late Mr. Watt took infinite trouble in arranging and labelling the collection in glass cases, and was justly proud of it, and loved his collection. It may be said that it was one of the five sights for the antiquary in Orkney—Kirkwall Cathedral, Maeshowe, the Standing Stones of Stennis, Mr. Cursiter's Museum and Library, and the relics from Skerra Brae in Skaill museum. A visit to Skaill had the effect on every thoughtful person of making the old Picts live again. One always regretted that Mr. Watt never wrote an exhaustive account of his collection, though often urged to do so by his friends. In 1885 he married Mary C., daughter of Lieutenant R. Barry, and granddaughter of Dr. Barry, the historian of Orkney, by whom and a sister he is survived.

NOTES ON BOOKS.

Three Celtic Earldoms, Atholl, Strathearn, Menteith, by Samuel Cowan, J.P. Edinburgh: Norman Macleod, 1909. 2s. 6d. net.

Early historians, who have attempted to write on the ancient territorial earldoms of Scotland, laboured under disadvantages which their modern successors have not had to face. The publication of the series of National Records, the Cartularies of the bishoprics and religious houses, and the Historical Manuscripts Commission have done something to shed a flood of light on our early history, but in the book before us we should have liked to have seen a little more evidence that these authorities had been fully utilised. The genealogist who wishes a scientific and more detailed account of these earldoms, which form the subject of this book, will turn to the *Scots Peerage* in course of publication, but Mr. Cowan has evidently thought there was a desire for something in a more popular form, and has rushed in where others feared to tread. The volume now under review is the outcome. An outline of the descent of each earldom and of the various families which have held the same is given. It would have added greatly to the value of the account if the authorities from which the work has been compiled were stated. In a few isolated instances a reference such as "Scot. History Society" is given, but the reader is left to discover from which of the sixty volumes of that series it is taken. The account of the earldom of Atholl is enlarged with a number of letters taken from the Duke of Atholl's work on his family papers. In the same way in that of Strathearn is included a number of excerpts from the *Inchaffray Charters*, recently published by the Scottish History Society, while there is reproduced from that book, by way of frontispiece, the foundation charter of the abbey.

The Kalendars of the Earls of Atholl and Strathearn, so far as they follow the *Scots Peerage* and the introduction to the *Inchaffray Charters*, are fairly correct, but in that of Menteith, which was written before the publication of Vol. VI. of the said *Peerage*, the author has not had the advantage of revising his work with the outcome of modern research. The list of Menteith earls is therefore not reliable in its earlier part, being apparently taken from the first edition of Sir Robert Douglas' *Peerage*, published in 1764.

Northern readers will naturally turn to that part of the book where some account of the connection of the Earls of Strathearn with Caithness and Orkney would be expected. They will, however, be surprised to find there is no mention of the same. The book is further disfigured with mistakes in the reading of old charters and in grammar, the results in some cases being ludicrous. Thus at page 19, among the witnesses to a charter are the Lord of Annandale and *man* (Man); at page 64 the late Sir William Fraser is made ancestor of the family of Glencharny; at page 80 we are introduced to a new dignity, Hugh, *Count* of Caithness and Orkney.

The Scottish Historical Review. Glasgow: James McLehose & Sons. April, 1909. Quarterly. Price 2s. 6d. net.

The April number of this Review is up to the usual standard of excellence and interest. Mr. W. B. Blaikie gives an account of "The Highlanders at Macclesfield in 1745," with Portraits of Prince Charles Edward Stewart. "A New Year's Gift for the Whigs," a ballad. A Northern Baronial House—the house of Dalgaty. Saint Maolrubha, by Rev. Archibald Scott, is particularly interesting to our readers, dealing with the Churches fonnded to him on the journey to Abercrossan (Applecross) in Ross, and his settlement there, his journey to the Islands, Sky and Lewis, then eastward and northward, through Sutherland to Strathnaver. Probably the settlements of heathen Vikings on the north-west coast barred his way northward. He was slain by Scandinavians or Danes in 722. Sir Herbert Maxwell gives a continuation of the Chronicle of Lanercost. The Viking Club translation of the Elder Edda is reviewed by Miss Faraday. Replies to Mr. Barron's paper on the War of Independence appear from Mr. Andrew Lang and Sir Herbert Maxwell, which Mr. Barron asserts do not affect his contention.

The Antiquary. An Illustrated Magazine, devoted to the Study of the Past. London: Elliott Stock. April, May, June, 1909. Price 6d. each. Annual Subscription, 6s.

In the numbers before us we find the usual budget of instructive antiquarian papers, notes, reviews, etc. Among those of interest to Vikings are "The Historic Associations of the York Pageant," which deals with the Danish rule of the city. "The Equipment of a Dug-out," found in Ireland—a rowlock pin, paddle, and mooring stake—is contributed by Alexander MacDougall, one of our Subscribers. In a review of *Welsh Mediæval Law*, an interesting quotation is given relating to bees: "The origin of bees is from Paradise, and because of the sin of man they came thence; and God conferred His grace on them, and therefore the Mass cannot be sung without the wax." This is interesting, as illustrating the use of the word bee-skip or bee-hive for Heaven in the North and in Egil's Saga.

The Orkney Book. Readings for Young Orcadians. Edited by John Gunn, M.A., D.Sc., author of "Sons of the Vikings," "The Boys of Hamnavoe," etc., London, Edinburgh, Dublin and New York: Thomas Nelson & Sons, 1909. Cloth, 7 × 3¾., pp. 448. Illustrated, maps, etc. Price 2s.

"This is a book about Orkney, for use in Orkney, designed and for the most part written by natives of Orkney. It owes its origin to the Edinburgh University Orcadian Association, the members of which realized the desirability of preparing for use in the schools of Orkney a book adapted to the special conditions of the islands."

This work is divided into four parts—The Story of the past, the isles and the folk, nature lore, legend and lay—and appendices. There is no index. The authors are J. W. Cursiter, archæology; James Drever,

Norse history and language; John Tait, zoology; John S. Flett, geology; Magnus Spence, meteorology and botany; John Garrioch, seaweeds; John W. Bews and George W. Scarth, botanical and descriptive material; Robert C. Wallace, descriptive material; John Gunn, list of Orkney birds. The decorative initial letters, title-page and cover design are by Stanley Cursiter. There are also literary contributions by the Hon. Mrs. John Dundas, Duncan J. Robertson, J. Storer Clouston and Edmund Selous.

Everything that is known about Orkney is touched on in a scholarly manner, in keeping with the object for which the book is written, which should prove a healthy appetiser for young Orkney and help on the remarkable revival in Orkney research which has now set in, and let us hope will continue until the History of Orkney can be written in years to come.

The book is also full of debatable points and statements which will not be accepted by all students; *e.g.*, credit has not been awarded to Orkney as a literary centre when it is stated, p. 28, that "The history of the Orkney Islands during the period of the Norse occupation is preserved for us in the Icelandic *Sagas*." The history of Orkney is handed down to us in our own *Orkney Saga*, written in our own language. Orkney was first colonised and then Iceland afterwards, and that partly from Orkney. Old Icelandic or Old Norse might be designated Old Orkney, but Old Orkney can never be called Icelandic. The Orkney Saga as a native product is stamped on every page. In connection with the chapter on "Udal and feudal," besides the odallers it should be noted that there were various grades in the social status, whose wergeld was reckoned in accordance with their standing, viz., leysing, 1 ring; leysing's son, 2 rings; bónde, 3 rings; odal-born man or hauld, 6 rings; lend-man and stallare, 12 rings; jarl, 24 rings; king, 48 rings. Every landowner was not an odaller, it took five generations continuous holding of land before the owner became one. It is mentioned, p. 111, "the King of Scotland became entitled to the skatt," which, it should be explained, came about through his having exchanged certain lands in Scotland with the Norse Earl for all rights of the earldom including skatt. The "traditions" about the battle of Summerdale, p. 114, are all derived from literary sources, there are no oral traditions at all. The contention in the chapter on place-names, p. 263, that there were no inhabitants in Orkney when the Norsemen arrived, because only a few Celtic names survive, and because colonists usually adopt existing names, is without reasonable proof. Dasent came to the same conclusion because he found that the Saga did not mention that there were any aborigines. If there were no inhabitants, how could the numerous Celtic names in Orkney and Shetland, church dedications, Pictish folklore, etc., have been perpetuated? It would be very unlikely to find the Vikings generally adopting jaw-breaking Celtic names, derived from a language which had nothing in common with their own. We have only to examine the modern examples of Australia and America to see the fallacy of the argument, as well as the numerous Norse place-names in those parts of Scotland

which were peopled by the Norsemen where the Celtic population predominated and where the descendants of the Norsemen have adopted the Gaelic language. Compare also the Isle of Man, Ireland, etc.

It must be remembered that Mr. Johan Meyer (not Professor Dietrichson), p. 395, was not the first to find the remains of the monastery in Eynhallow, he merely identified all the buildings as monastic, part of which had already been identified and measured by Dryden and Muir and described by Dr. J. B. Craven as monastic.

The book, which is remarkably cheap, is beautifully got up, well edited, and illustrated with views and maps, and should prove interesting and instructive to the ordinary reader as well as being eminently suitable for use in Orkney Schools, the purpose for which it is issued.

A. W. JOHNSTON.

A Bibliography of Caithness, with Notes. By John Mowat. Wick: W. Rae; Glasgow: Aird and Coghill, Ltd.; 1909, pp. 118, 8vo., with portrait. Issue limited to 130 copies, numbered and signed. Price 2s. 6d. net, special interleaved copies 3s. 6d., postage 3d. extra. Copies may also be had direct from the Author, 213, Berkeley Street, Glasgow.

The contents of this valuable work are—Prefatory Notes, Introduction, Books and Pamphlets relating to Caithness, Books and Pamphlets by Caithness Authors, Works printed or published in Caithness, Magazine and Periodical Articles relating to Caithness and Addenda. The Addenda brings the work up-to-date, including the *Caithness and Sutherland Records*, vol. 1, part 1, issued in the Old-Lore Series last April. It is explained in the prefatory notes that the *Bibliography* had its origin in a list of books prepared for the Glasgow Caithness Literary Association, and afterwards contributed as a series of articles to the *Northern Ensign*. The section giving books and pamphlets relating to Caithness was recast for the chapter on Literature in "The County of Caithness," published in 1907. The Bibliography of the neighbouring county of Orkney and Shetland, by Mr. J. W. Cursiter, was published in 1894, and is now out of print. Another Bibliography of these Islands by Mr. Gilbert Goudie and Mr. James Shand is in preparation, and it now only remains for Mr. Mowat to write a Bibliography of Sutherland to complete the Series for the Old Norse Earldom. The Introduction gives an interesting account of the literature of Caithness and all connected with it. The oldest work associated with this County is a curious geographical fragment, entitled "De Situ Albaniæ," written in 1165, by Andrew, Bishop of Caithness. Diodorus Siculus, B.C. 53, gives the earliest reference to Caithness, whose Cape Orcas has been identified as Dunnet Head. The first printing press in Caithness was set up by William Todd, in Thurso, about 1825.

We hope in our October *Miscellany* to begin a series of articles on Caithness and Sutherland Books, by Mr. John Mowat, which should prove useful to those of our readers who may not require a full list, and it will form the basis of a first list of Sutherland works which is much wanted.

The work under review being the only one of its kind, and the issue being limited to 130 copies, it is important that all who are interested in the literature of their county, as well as students of British History, should acquire copies at once.

The Stone Ages in North Britain and Ireland. By the Rev. Frederick Smith. With an Introduction by Augustus H. Keane, LL.D., F.R.G.S., late Vice-President of the Royal Anthropological Institute. Illustrated by over Five Hundred Drawings of Typical Specimens. Blackie & Son, Limited, Glasgow, Dublin and Bombay. 8vo. 1909. 16s. net.

This book is not a general treatise on the Stone Ages in Scotland and Ireland, as might be inferred from the title, but has a much more restricted scope, limited to one aspect of the Palæolithic Stone Age, and one set of "typical specimens" collected by the Author. His adoption of the title he explains as follows:—

> "I have, among other and great obligations, to thank Dr. A. H. Keane for the happy suggestion of *The Stone Ages* as the title of this work—a title that is in every way satisfactory to myself for two reasons: (1) That there is, as the Doctor himself said, a bold and broad ring about it, and (2) that it does not commit me to any particular time or circumstance, to any special term or theory. Hence, such title was a great relief from an embarrassing position."

He goes on to say that if he limited the title to Palæolithic Man, as he proposed to do, it would not convey a truth of vast importance, which is one of the results of his researches, viz., that it is impossible to say where Palæolithic Man begins or ends, since there is no definable limitation to his career, which passes imperceptibly into the Neolithic Age. But he has not discussed Neolithic Man's relics at all, although "certain Neolithic forms run through the whole of the Stone Ages, Palæolithic and Neolithic alike." Nevertheless, "the more notable aspects of the finds are Palæolithic; their occurrence in deposits is decidedly Palæolithic, and they are often glacial." In his introduction to the work Dr. Keane avers that "Mr. Smith produces, for the first time, convincing evidence that both Scotland and Ireland were inhabited during the old Stone Age," and that his claim to have established this fact "against the inveterate prejudice and incredulity even of the most advanced British specialists" demands a hearing, "the time having gone past when his lifelong researches could be disposed of with a smile or a sneer." Dr. Keane adds that, in his opinion, "Mr. Smith's arguments will be found irresistible." From this the reader will perceive that the book presents one side of a controversial question in Archæology, which has been, and may still be, contested with keenness. The bulk of the book consists of descriptions of certain stones, searched for and found by the Author in various circumstances of geological association. These descriptions, interspersed with running comments of a controversial nature, extend over 350 pages, and the stones themselves are illustrated by more than 500 drawings by the Author. Through this mass of

material the reader will have difficulty in following the lines of argument leading up to the Author's conclusion that these stones are weapons and implements made and used by Palæolithic Man. To take a typical case, a specimen from the shore of the Forth, described and figured on p. 64, is of such form and weight that "it is not easy to conceive how it was effectively and securely hafted." But it is stated to be, in the author's view "as evidently fabricated by man, as any specimens from the Somme Valley, or elsewhere; and being a piece of man's handiwork the man did make it, and having made it, he knew how to use it. It is not conceivable that such a man could have designed and made an implement except from necessity, and the designing and making imply an efficient use of the same; efficiency demanded a handle, and that I have no doubt it had." This seems to savour more of reasoning in a circle than of an "irresistible argument." Mr. Smith's whole case turns on one point—whether any of these stones have been worked into shape by man. He maintains that they all seem to him to be as evidently artificial as the flint implements of the valley of the Somme. But that is not enough; and he has evidently realized the deficiency of proof, for he has challenged his opponents, on their part, to prove that his specimens owe their forms to natural agencies alone. There he has scored—the one proof is as difficult as the other. But any stone from a beach or a gravel bed, or other natural formation, should be held to have been shaped by natural agencies, until it has been proved by positive demonstrable evidence to have been manufactured or used as an implement or weapon. For purposes of science the book would have been more fitly equipped if the illustrations had been made from photographs, and it certainly should have been provided with an index.

Ecclesiastical History of Caithness and Annals of Caithness Parishes. By Rev. D. Beaton, Free Presbyterian Church, Wick. Wick: William Rae, 1909. 344 pp., $9\frac{3}{4} \times 7\frac{1}{2}$. Cloth, price 7s. 6d. net.

This delightfully got-up book, the work of our energetic and enthusiastic Secretary in Caithness, is a credit to the publisher and printer. It is so packed full of information that there is something in every line worth indexing; the consequence is that this part of the work has had to be considerably condensed, the index only running to 7 pp., double columns. The work deals with pagan times, early Christian Church, early ecclesiastical ruins, Celtic Church, Roman Catholic Church, Reformation to Revolution, Revolution to Evangelical Periods, Nineteenth Century to present time, Annals of Caithness parishes, giving a complete list of all clergy in all denominations since the Reformation, and an interesting Appendix, and additional notes and corrections. At p. 94 *spann* is explained as = 24 marks, or 12 lbs. Scottish, following the glossaries. It can now, however, be proved by the Orkney Rentals that a spann was a small barrel, as in Norway, 5 of which were equal to a barrel. In 1500, in Orkney, a spann of butter was priced at 1s. 4d., whereas a lispund, of 24 marks, was only 4d. At p. 36, in the runic inscription on the cover stone of a stone coffin found at Thurso, the

word *ubivlak* is translated *overlay*, quoting from *Early Christian Monuments of Scotland*, Part III., p. 37. Dr. Jón Stefánsson has called the reviewer's attention to the correct translation as being *overlid*, the O.N. *lok* being a *lid*. The book contains an immense collection of folklore attached to the numerous ruined Chapels and Church sites, which at once makes the work of the greatest interest and importance to folklorists. It is all that can be desired as regards chapter and verse being given of every authority which is quoted and founded upon. This book should appeal to every one interested in the County, and is written in such a way as to be readable by all, and of course will be indispensable to the student of British history, antiquities and folklore, while its price places it within the reach of all. It is the result of an enormous amount of careful scientific research.—A. W. JOHNSTON.

NOTICES TO CORRESPONDENTS.

All communications must bear the name and address of sender, and should reach the Editor at least one month before date of publication.

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DUNROBIN CASTLE.

View from the S.E. Showing the older building incorporated in the new. See p. 199.

From a photograph by A. M. Dixon, Caledonia, Sutherland.

Old-lore Miscellany

OF

ORKNEY, SHETLAND, CAITHNESS AND SUTHERLAND.

VOL. II. PART IV. OCTOBER, 1909.

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NOTES.

1910 SUBSCRIPTION.—Subscribers will much oblige by forwarding their subscription for 1910 to the Honorary Treasurer, Mr. A. Shaw Mellor, 14, Westbourne Street, Hyde Park, London, W. The sending out of 600 notices entails an enormous amount of labour, which subscribers can lessen by sending their subscriptions punctually.

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COINS FOUND AT CALDALE, ORKNEY, 1774.—"Kirkwall, July 9th, 1774.—Some time ago, as some men were digging in a moss at Caldale for turf, there were found two cow's horns containing a large quantity of pieces of silver of different shapes, and some coins, about the size of a fourpence piece. The coins are thought to be as old as 1170, and are quite plain, having on one side a man in complete armour, with a sceptre in his hand, and on the other side a circle, with a cross through the middle. Some of the pieces of silver resemble handles of coffins, and are of different sizes. The horns were about two feet below the ground."—From *The Weekly Magazine or Edinburgh Amusement.*

ORKNEY HORSES.—Towards the end of the 18th and early in the 19th centuries an extensive trade in horses

was carried on between the North of Scotland and Orkney. The usual route was from Huna to Burwick, in South Ronaldshay, and thence to the Mainland, via Watersound and Holmsound. In the year 1776, when several boats were crossing the Firth with horses, and were striving with each other, one of them got into a rough sea and upset. There were on board five of a crew, two horse merchants, two women passengers, and 37 horses. All of these perished in sight of the other boats, which could render no assistance. It would be interesting to know what sort of horses these were, when the trade began, and how long it lasted?—J. M. L.

Witchcraft in Caithness and Sutherland, Part III., continued from p. 172 :—Dornoch, May 11th, 1726. That seeing the diabolical arts of witchcraft, charming, counter-charming, imprecations and other horrid and wicked practices were too frequently practised in these bounds, the Synod appoint every member in their bounds to preach once in the quarter against the practice of these Heaven-daring villainies, which overture being read and considered, the Synod approve thereof and appoint accordingly.[1]

Thurso, June 20th, 1728.—That the synod enquire how the Act of the last synod for preaching against witchcraft, charming and counter-charming was observed, which being read and considered, was approven, and upon inquiry made it was found the said Act was duly observed.—Historicus.

Orkney Shipwrecks.—Kirkwall, August 11, 1774. In the months of October and November, 1773, four vessels were stranded upon the island of Sanday. Two belonged to Liverpool, and were richly laden with linen, yarn, and linen cloth, most of which was recovered, and

[1] Synod of Caithness and Sutherland Records.

both vessels, after being repaired, were able to return home. The other two were laden with iron, timber, and flax, viz., The Tindale of Maryport, Capt. Potts; and The Peggy of Ayr, Capt. Spirling. These also, after some repairs, were able to proceed. It is certain they would not have been stranded had there been a light-house on the north-east extremity of Orkney, which is greatly wanted, and merits the attention of the public. —From *The Weekly Magazine or Edinburgh Amusement.*

Early Emigrants from Orkney to America.—Orkney, September 10th, 1774. Yesterday sailed from Stromness the ship Marlborough of Whitby, Capt. Preswick, for Savannah la Mar in Georgia, with about 80 emigrants on board, 25 of whom embarked at Whitby, and the remaining 55 are all from Orkney. This is the first ship that has purposely stopped here for emigrants since emigration began to be so frequent in Britain. Though this colony is not looked upon to be the most favourable climate, yet the spirit of emigration prevails so much among us at present, thereby Mr. Jonas Brown, the owner of the ship, would have got three times the number had he had occasion for them. —From *The Weekly Magazine or Edinburgh Amusement.*

Counting-out Rhyme, Orphir, 1853.—

Eenie, meenie, mynie, moanie,
Sixty, steenie, stynie, stony,
Gae away, gae away, kity galam,
Thou shalt be out, mistress mam.

—J. M. N. Steele.

Fairies.—Reference has been made to Birsay fairies. Alehouses were very plentiful in Orkney at one time, and in the home-coming strange objects were seen. One person related that he was closely followed by a white object which kept the same pace with himself,

whether walking or running. After vain attempts to outdistance this spectre, as a final resource he ran across a pool of stagnant water called the "midden pow," but his companion was as bold as himself. Next morning he discovered that a white feather stuck in the sleeve of his coat had been the cause of his alarm. The effects of the ale and bright moonlight had transformed this object into a visitant from another world. —Wm. Smith, Sandwick, Orkney.

Forespoken Animals.—Formerly when animals were unwell, they were sometimes said to have been "forespoken" or subjected to the evil influence of some person possessed of the evil art. A farmer, having a foal which would take no food for several days, was advised to get a sheaf from the stackyard of a person understood to be conversant with evil practices. This he managed to do, and strange to say the foal eagerly snatched at the sheaf which it ate voraciously, and from that time improved rapidly, until it was soon all right again.—Wm. Smith, Sandwick, Orkney.

Relics of Earl Patrick Stewart. See p. 133 *ante*.—There is a Bible which belonged to Earl Patrick Stewart in the hands of a parishioner of Birsay, which was got about 100 years ago from an old woman of the name of Moar, otherwise known as "the lady of the Palace." The latter designation was acquired from the fact that she occupied, until her death, a room in the Earl's palace in Birsay, which can still be pointed out. The same lady had a chair which also belonged to the Earl which can still be seen in the house adjoining the palace. This woman was understood to have been descended from one of the Earl's retainers, and in this capacity probably acquired these relics.—Wm. Smith, Sandwick, Orkney.

QUERIES.

Remarkable Case of Longevity in Caithness in Eighteenth Century.—The *Scots Magazine* for November, 1765, has the following notice of death:—"In Caithness, Elizabeth MacPherson, aged 127 years. Till within three months of her death, she retained all her senses; and had lived principally on butter-milk and greens." Can anyone give any further information about this Elizabeth MacPherson?—Historicus.

Roodsmas in Barlan.—This is the name of one of the Caithness markets. What is the signification of *Barlan*? Is the market still held?—Historicus.

The Holy Stone at Drumholisten, Sutherland.—Can the Rev. A. Mackay, Westerdale, who referred to this stone in last number of the *Miscellany*, give a brief account of the same, together with some of the folk-lore attached to it.—D. B.

The Caithness Houstouns or Houstons.—I have heard this name pronounced by many in Caithness as though it were written Hougston. There are Houstons in the Canisby district; are they descended from the Rev. Andrew Ogstoun, minister of Canisby (1601-1650)?—D. B.

Old Norn Ballad.—The following was supplied to me by the late Miss Catherine Stafford Spence: "Dr. Joseph Mainzer, a German resident in Edinburgh, as a teacher chiefly of music, was in Shetland in 1848, and took down phonetically from the lips of an old woman an old Norn ballad, and also the tune to which it was sung. He died in Edinburgh some years afterwards. He had at one time been a Roman Catholic priest, but had given up Catholicism, and was married in Edinburgh." On further inquiry I find that Abbé Joseph Mainzer was born at Trèves in 1801, was educated at Trèves College, ordained priest in 1826, came to Eng-

land in 1839, competed unsuccessfully for music professorship of Edinburgh University, 1841, and that he resided latterly in Manchester, where he died November 10, 1851. He contributed articles to numerous British and Continental journals. I should be much obliged if any of your readers could kindly inform me where are now the papers and MSS. of the late Abbé Mainzer, or would give me the address of any relative of his? Any information regarding this old Norn ballad will be much esteemed.—J. J.

REPLIES.

St. Bulgan's Day.—In reply to "Historicus," St. Bulgan's Day would seem to be a corruption of St. Martin Bullion's Day, 4th July, New Style, and therefore, by Old Style, eleven days later and coincident with St. Swithin's Day, New Style. Oliver and Boyd's Almanack gives the 4th July as St. Martin Bullion's Day. A distinction was needed between St. Martin's Day in July and Martinmas, as Father Jerome, O.S.B., whom I asked for an explanation of the affix "Bullion," has pointed out.—L. D. D.

Pottinger.—As to "Magnus" statement, *Miscellany*, Vol. I., p. 209, "that the origin of the name has always been a kind of puzzle," I may say that there need be no puzzling about the name. The first "Pottinger" must have been a maker of "pots."

As to the Shetland Pottingers claiming that their ancestor came from Orkney, I may say that I never heard of it. The following is the statement I have always heard, viz., that three brothers of the name of James, Laurence—I have forgotten the name of the third—left England on account of religious persecution, and came to Shetland, by what means I am unable to say. The eldest, James, came to Nesting; Laurence stayed in Scalloway; and the third went to Lerwick.

There have been nine generations born of the Nesting Pottingers since coming to Shetland. Taking thirty years as a generation, it must be at least 270 years since they came to Shetland.—W. POTTINGER, Schoolhouse, North Nesting, Shetland.

The English Dialect Dictionary, s.v. Pottinger, shows that the word is used in two senses: (*a*) a cook, an apothecary, druggist; (*b*) a pot, mug, or cup; a porringer. In the first sense the word is solely Scotch, in the second, it occurs in Aberdeen and in the northern counties of England. There is no instance of the word being applied to a pot-maker. As early as 1551, Archbishop Hamilton uses the name *pottingareis* for *druggists* in his Catechisme. See Jamieson's *Dictionary*.—A. W. JOHNSTON.

DUNROBIN.

Edited by Her Grace The Duchess of Sutherland.

THE earliest recorded name of this Castle is Drumrafn, Drum being Celtic for back, ridge, sea-terrace or raised beach, and Rafn (pronounced Rabin), the name of the chief of several Prefects left to rule the country by Rognvald Gudrodsen in the reign of King William the Lion.[1] A continuation of the same terrace two miles westward, called Drummuidh (pronounced Drum Muy), the terrace of the plain or open ground, is the site of the Technical School.

In 1401 the Castle was called Dunrobyn, after the earl of that name, Drum being changed into Dun, a fort or castle, but the old name recurs in 1512, when a "seisin" of the earldom and castle is witnessed by David Stewart "constable of Drumrabyn."[2]

During recent excavations at the base of the old buildings connected with the introduction of radiators and the electric light, evidence was revealed in dry-built masonry, food refuse and early implements, of the existence on the castle site of one of the old buildings known as Pictish Towers, of which, almost prehistoric forts, three good specimens still remain within two miles of the Castle.

"Dunrobin Castle The Erle of Sutherland his speciall residence," to quote Sir Robert Gordon, the family historian, who wrote in 1630, "is a house well-seated upon a mote hard by the sea, with fair orchards,

[1] Orkneyinga Saga, pp. 407, 408.

[2] Sutherland Charters.

wher ther be pleasant gardens planted with all kinds of froots, hearbs and floors used in this kingdom, and abundance of good saphron, tobacco and rosemarie. The froot heir is excellent, and cheeflie the pears and cherries."[1] "The view from the tower, the paintings in the public rooms, and especially the series of old Scottish portraits, rendered the old castle, as it stood not many years ago, worthy of admiration. But now it has become by recent additions one of the most princely palaces in the kingdom, and undoubtedly one of the largest in Scotland."[2] "The enlarged building now exhibits a solid mass of masonry, about 100ft. square by 80ft. high. There are three main storeys besides the basements and attics connected by a lower range of buildings with the old structure. This in itself is a large building, though modernised and almost lost amidst a multitude of high towers and fretted pinnacles, but still it serves to preserve much of the pristine dignity of the castle. A magnificent elevation, springing from terraced basement, and pierced with rows of oriel and plain windows, ornamented with varied tabling, forms an extensive and imposing frontage to the sea, over which rises a series of lofty towers at angles of the large square mass, while the whole impressive edifice is crowned by numerous turrets and minarets. The main tower at the north-east corner rises to a height of 150 feet above the basement terrace, and forms the *porte cochère* underneath. The general character of the whole building is that of a large French château, or German palace, with details borrowed from the best old Scottish models. The grand entrance and staircase are lined with polished Caen stone; but the exterior is all of a hard, white siliceous freestone from Brora and Braamburgh Hill, on the Duke's own property. Internally, the private

[1] The Earldom of Sutherland, p. 8.

[2] Anderson's Guide to the Highlands, p. 562.

rooms are arranged into numerous suites of apartments, each appropriated to some member of the family, and distinguished by its own peculiar style and coloured decorations. The state-rooms command the seaward view—comprehending almost the entire circuit of the Moray Firth—and are furnished with rich flowered silk wall hangings, panelled ceilings, ornamented cornices, and carved wood-work." [1]

A massive rampart wall stretches along the whole of the sea frontage, a length of 300 feet, with bastions at the ends and opposite to the angles of the Castle, enclosing a flagged, terraced space a few feet lower than the entrance front.

Two very beautiful and effective mantel-pieces of great size and height are the work of a local sculptor, Mr. Munro, a native of Inverness, and a protégé of the Duchess Harriet, whose kind notice led to his employment by Barry in the carved work of the "New Houses of Parliament." Prosecuting his studies in Italy he became eminent as the author of many beautiful and classic designs, enjoying for many years before his death the distinction of being called Munro of Rome.

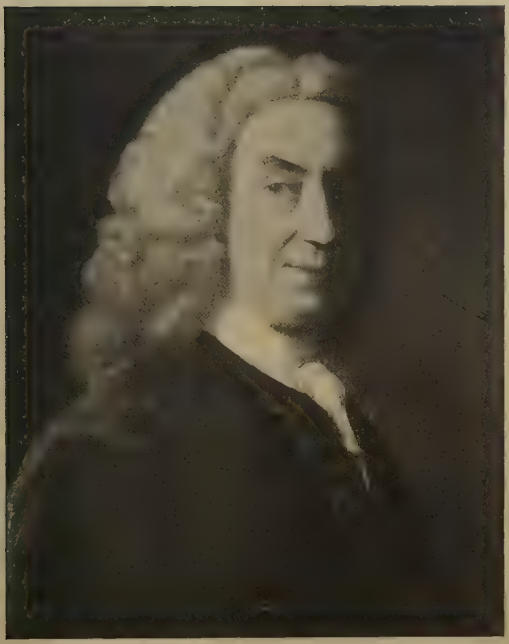
JAMES JOASS.

[1] Abridged from Black's Picturesque Guide to Scotland, 1876.

VISITATIONS AND PORTRAITS.

William Steuart.

WILLIAM STEUART, King's Remembrancer in the Court of Exchequer and Secretary to the Prince of Wales in Scotland, Advocate, was born at Kirkwall, 25th May, 1686. He was the only son of Thomas Steuart, Commissary and Stewart Clerk of Orkney, by his second wife Isobel, daughter of Andrew Young of Castle Yards, and niece of Sir Thomas Moncreiffe of that ilk, Bart. He succeeded his father in the estates of Weyland and Seatter in the parish of St. Ola, and was educated by the Moncreiffes at Aberdeen University [Seton's History of the Moncrieffs]. He was admitted advocate 13th December, 1707, and soon after entered the Exchequer. He became "a friend and confident" of John, Duke of Argyll (to whom he left £2,000 in his will), and was much with the household of the Princess Dowager of Wales, leaving legacies, among others, to Lord Boston, and Mrs. Katherine Walkinshaw, daughter of John Walkinshaw, of Barrowfield. He registered arms 19th April, 1724, as "Descended of the Family of Lorn and Innermeath" in the Lyon Register. He was M.P. for Inverness Burghs (1715-22), Ayr Burghs (1722-7), and Elgin Burghs (1734-41). He married at St. Paul's Cathedral, London, 30th April, 1741, Frances Cheyne, a relative of the celebrated Dr. Cheyne, of Bath, who predeceased him. He died at Acton, or in London, 13th September, 1768, having survived his first cousin Charles Steuart, Stewart Clerk of Orkney. He made his kinsman,



WILLIAM STEUART

King's Remembrancer and Secretary to the Prince of Wales in Scotland.

Born May 25, 1686, died September 13, 1768.

From the original portrait by Allan Ramsay, in the possession of Sir Robert Moncreiffe, Bt., Moncreiffe House.

David Steuart Moncreiffe of Moredun, Baron of Exchequer, his chief heir, and left £500 for charitable purposes in and about the town of Kirkwall. The portrait by Allan Ramsay is at Moncreiffe House, and was photographed through the kind permission of Sir Robert Moncreiffe, Bart.

Leask of Aglath, Orkney.

I. John Leask, Aglath, Stenness, *b.* about 1720; *m.* (1) Christian Seatter, 1744; (2) Margaret Spence, Aug. 20, 1791 (no issue); *d.* 1800. Issue by 1st marriage:—

1. A son, settled in Stromness, descendants not traced.
2. John, Cott, Stenness, *b.* 1750; *m.* (1) Marion Corrigale, Dec. 13, 1772; (2) Elizabeth Buchan (no issue); *d.* April 7, 1835. Issue by 1st marriage:—
   (1) Margaret, *bapt.* Sept. 15, 1775; *m.* John Smith, Hall, Stenness, Oct., 1801; *d.* 1851, and had issue.
   (2) John, *d.s.p.*
   (3) Jean, *d.s.p.* 1866.
   (4) Christina, *m.* George Louttit, March 29, 1806; *d.* and left issue.
   (5) Thomas, *b.* Jan. 2, 1783, *d.s.p.*
   (6) William, Cott, Stenness, *b.* Dec. 5, 1791; *m.* Helen Chalmers; *d.* July 10, 1862. Issue:—
      i. John, *b.* Oct. 22, 1815; *m.* Margaret Garrioch, July 7, 1840; *d.* April 11, 1888. Issue:—
         (i) Mary Ann Hamilton.
         (ii) Helen, *d.* Nov., 1847.
         (iii) Betsy.
         (iv) James, Stromness, *b.* January 4, 1850; *m.* Margaret Miller; *d.* . Issue:—*a*, Margaret Jane; *b*, Tomima; *c*, James.
         (v) John, *b.* May 20, 1852.
      ii. Betsy, *b.* 1817; *m.* David Isbister, Feb. 4, 1847; *d.* Jan. 2, 1894, and left issue.
      iii. Helen, *b.* Nov. 1, 1819; *m.* William Walter, Oct., 1848; *d.* and left issue.
      iv. William, *b.* Oct. 6, 1820; drowned at sea.
      v. Margaret, *b.* Nov. 17, 1822; *m.* John Smith, Hall, 1846; *d.* July 22, 1886, and left issue.

vi. James Robertson, *b.* Dec. 5, 1824; *m.* in Australia; descendants not traced.
vii. Mary Smith, *b.* March 16, 1828; *d.* Aug. 28, 1865.
viii. Euphan (Euphemia), *b.* Oct. 10, 1830; *m.* James Dallas, *d.* June 21, 1868, and left issue.

3. William. See II.
4. A son, settled in North Shields, descendants not traced.
5. Thomas, Leigh, Stenness, *m.* Margaret Shurie, Stromness, Oct. 23, 1779; *d.* May 20, 1819, and left issue:—
   (1) Jean, *bapt.* July 25, 1787; *d.* in infancy.
   (2) William, *bapt.* Feb. 15, 1789; *d.* in infancy.
   (3) Margaret, *b.* May 22, 1791; *m.* William Garrioch, Ness, Nov., 1811; *d.* June 23, 1867, and left issue.
   (4) ———, *bapt.* Oct. 9, 1796; *d.* in infancy.
   (5) John, *bapt.* May 8, 1800; *d.* in infancy.
   (6) Thomas, *bapt.* April 17, 1802; *d.* in infancy.

II. William Leask, Aglath, son of I., *bapt.* Aug. 21, 1754; *m.* Christina Robertson, daughter of Thomas Robertson, of Newbigging, Dec. 18, 1779. (See p. 41 *ante*); *d.* 1813, and left issue:—

1. John, *bapt.* Sept. 6, 1780; drowned, when young, in America.
2. Margaret, *b.* March 24, 1782; *d.s.p.* 186—
3. Thomas. See III.
4. ———, *bapt.* June 3, 1786; *d.* in infancy.
5. Christina, *b.* May 17, 1788; *m.* Thomas Louttit, Jan., 1815; *d.* Oct. 4, 1867; and left issue.
6. William, *b.* Aug. 17, 1790; *d.* young.
7. James, Bea, Stenness, *b.* February 29, 1792; *m.* (1) May Setter, Dec. 16, 1820, sister of Margaret Setter, 1st wife of Thomas Leask, III.; (2) Mary Smith, Nov. 31, 1832, sister of Elizabeth Smith, 2nd wife of Thomas Leask, III.; *d.* Nov. 14, 1873. Issue by 1st marriage:—
   (1) James, *b.* May 17, 1822; *m.* Helen Garriock; *d.* Feb, 28, 1898.

(2) May, *bapt.* Dec. 28, 1823; *m.* William Leask, Aglath, IV.; *d.* 186—.

(3) William, *bapt.* Jan. 2, 1827; *d.* young.

Issue by 2nd marriage :—

(4) John, *b.* Sept. 27, 1833; *d.s.p.* in Australia.

(5) Thomas Smith, New Zealand, *b.* August 15, 1835; *m.* ———; *d.* June 12, 1891. Issue :—i. Thomas, ii. James, iii. Mary, iv. John, v. Alexander, vi. Walter, vii. Rosa, and viii. Albert.

(6) Alexander William Riddoch, Bea, *b.* Sept. 13, 1847; *m.* Isabella Flett. Issue :—i. Mary Jane Smith, *m.* James Fiddler, with issue ; ii. James; iii. Margaret, *m.* 1908, James Budge.

8. ———, *d.* in infancy.

9. Alice, *b.* July, 1797; *m.* Thomas Flett, Dec. 7, 1826; *d.* Dec., 1884, and left issue.

10. Robert, Leigh, *b.* May 17, 1799; *m.* Margaret Smith, March 13, 1823, sister of Elizabeth Smith, 2nd wife of Thomas Leask, Aglath, III., and of Mary Smith, 2nd wife of James Leask, Bea, II., 7; *d.* April 27, 1889. She, *bapt.* June 18, 1803; *d.* Sept. 11, 1893. Issue :—

(1) Margaret, *bapt.* Dec. 1, 1823; *d.* March 2, 1840.

(2) Robert, Coldomo, *b.* March 28, 1826; *m.* Jane Smith, Dec. 21, 1848. Issue :—

i. William Smith, master mariner, *b.* Sept. 26, 1850; *m.* Barbara Mowat, 1884; *d.* February 8, 1902. Issue :—(i) Robert Andrew; (ii) William James Smith; (iii) Harold Thomas; (iv) Florence Barbara, *b.* June 16, 1894; *d.* July 21, 1894.

ii. John Smith, Barnhouse, Stenness, *b.* Aug. 2, 1852; *m.* Jemima Carr Firth. Issue :—(i) Robert James Smith, *m.* Isabella Sabiston, February 3, 1909; (ii) Albert William; (iii) Alfred John, *d.* in infancy; (iv) Hargrave Walter; (v) Tom Malcolm.

iii. James Thomas Smith, Glasgow; *b.* Sept. 29, 1859; *m.* Oct. 8, 1895, Margaret Jane Logie. Issue :—(i) Robert James Smith, *b.* Oct. 19, 1896; *d.* Nov. 5, 1907; (ii) Doris Eleanor Margaret; (iii) Rognvald Ian Smith; (iv) Sybil Elspeth Jean.

iv. Robina Jane, *b.* Nov. 23, 1862; *d.* May 27, 1865.

(3) Mary Clark Smith, *b.* Dec. 28, 1829.

(4) Jessie Sommerville, *b.* March 26, 1831; *m.* Thomas Leask, III. 3; *d.* in Transvaal, Oct. 11, 1894.

(5) William Smith, *b.* Oct. 17, 1833; *d.* in Australia, June 24, 1858.

(6) John Smith, *b.* July 19, 1836; *d. s. p.*, while bathing, July 25, 1868.

(7) Thomas, Transvaal, *b.* October 12, 1839; *m.* Lucy Salmon. Issue:—

i. Lucy Margaret.

ii. Thirza Jessie, *m.* April 30, 1906, Hugh Hogarth, Ardrossan.

iii. Mabel Helen Emilie, *m.* July, 1904, James Blacklock, resident magistrate, Transvaal, with issue.

iv. John Robert Tom, Transvaal, *b.* July 22, 1880; *m.* September, 1903, Douglas Murphy. Issue:— (i) Lucy Margaret; (ii) Thomas George.

v. Georgina Mary Grace, *m.* Feb. 6, 1907, Dr. Herbert John Orford, Transvaal.

vi. Alexander Alfred Siddle, Transvaal, *b.* April 11, 1884; *m.* Marion Campbell, Nov. 28, 1907. Issue: (i) Sylvia.

vii. Bertha Josephine, *d.* March 26, 1888.

viii. Dora Elsie.

ix. Eric, *d.* July 31, 1890.

(8) Margaret, *b.* March 24, 1841; *m.* Sinclair Gunn; *d.* April 5, 1874, and left issue.

(9) James, *b.* Oct. 20, 1843; *d.* Dec. 8, 1843.

(10) James Robertson, *b.* April 7, 1845; *d.* Oct. 30, 1894.

III. Thomas Leask, Aglath, son of II., *b.* June 5, 1783; *m.* (1) Margaret Setter, Nov. 16, 1816; (2) Elizabeth Smith, Redbraes, Nov. 24, 1822, great granddaughter of William Halcro, of Bea; *d.* 186—

Issue by 1st marriage:—

1. Margaret, *bapt.* June 7, 1818; *m.* John Lennie, Dec. 19, 1844; *d.* April, 1904, and left issue.

Issue by 2nd marriage:—

2. William. See IV.

3. Thomas, Leigh, *bapt.* Sept. 9, 1827; *m.* Jessie Sommerville, Jan. 29, 1851; daughter of Robert Leask, Leigh, II. 10 (4); *d.* Aug. 6, 1908. Issue:—

(1) William, Transvaal, *b.* Nov. 29, 1851; *m.* Adriana Wilhelmina Margaretha de la Rey, sister of General de la Rey; *d.* May 22, 1893. Issue:—
  i. Thomas.
  ii. Adriana Wilhelmina Lucy, *m.* Secundus Petrus de Villiers, with issue.

(2) Thomas Spence, Transvaal, *b.* Sept. 29, 1853; *m.* Catherine Garriock, great granddaughter of Thomas Leask, Leigh. I. 5. Issue:—
  i. Catherine Jessie Taylor.
  ii. Josephine Adriana.
  iii. Mabel Lucy Margaret.

(3) Jessie, *m.* Francis Mackay.

(4) Alfred, *d.* in infancy.

(5) Frederick John, Transvaal, *m.* Petronella Johanna Marais.

(6) Mary Jane.

(7) Margaret, *d.* in infancy.

4. John, *bapt.* May 3, 1830; *d.* young.

IV. William Leask, Aglath, son of III., *bapt.* Feb. 1, 1824; *m.* (1) May, daughter of James Leask, Bea, II., 7, Jan. 25, 1849; (2) Mrs. Margaret Flett or Corrigall (no issue); *d.* April 18, 1896. Issue by 1st marriage:—

1. Thomas Louttit, *b.* March 13, 1852; *d.* July 26, 1878.
2. John. See V.
3. Eliza, *b.* 1857; *m.* James Firth; *d.* Jan. 4, 1900, and left issue.

V. John Leask, Aglath, *b.* June 18, 1854; *m.* Caroline Taylor. Issue:—

1. William Smith.
2. John Andrew Taylor.

THE GARRISON OF THE FORTS IN ZETLAND.

THE following letter from Lord Bellenden to the Earl of Lauderdale, is printed for the first time in Mr. C. Dalton's "The Scot's Army, 1661-1688" [page 81], from the British Museum, Add. MS. 23128, folio 244, and it is by no means without interest to the Shetland reader, as it refers to the disbanding of the garrison of the forts in the Islands, placed there to protect them during the first Dutch War (1665-1667).

"Edr., 4th January, 1668."

"My Dear Lord,

Collonell Lodowick Lesly[1] having represented the condition he is reduced to, by disbanding the Gairison of Zetland, withall staiting his former just pretentions to the Commissioners of Thearsurie, we have remited his informatione, with our humble desyrs to your Lop, that by your Lop^s^ mediation His Maties bountie and goodnes may in some measour be extended to him, bot he being doubtfull that your Lop^s^ former kyndnes haith begun to grow cold towards him, and yow being the person allive to whom he doeth acknowledge himself most obleidged for your former goodwill and confidence in him, that your countinance towards him, was not such as he expected, the ground of it he supposes to be the surrender of Berwick, which he sollemly protests with many aseverations that he did not doe it bot upon a writtin and posi-

[1] Younger son of Patrick, 1st Lord Lindores, grandson of Robert Stuart, Earl of Orkney, and brother of Robert Leslie, who [Acta Parl: Scot. IV. 487, VI. pt. i., 258,] had a thirty-eight years' lease of the revenues of the Bishopric of Orkney in 1641, which he assigned, three years later, to the burgh of Edinburgh [*v.* The Scots Peerage, IV. 383].

tive order from the then E. of Lainrick, neither did he at first upon recept of the order obey it untill that Sr. John Dowglas went expresly to know his Lop[s] furthir pleasour, who brought back a verball comand that the writtin order was to be obeyed, and this being the treuth of the matter (as I shall answer to God), he begs the continowance of your Lop[s] former favor with a serious profession that he will live and dye your faithfull servant, all this I say from him. And now from myself I never knew him in any of his practises bot exactly honest, this trewth I hop your Lop. will beleive from

My dear Lord,
Your Lop[s] most humble and faithful servant,
Bellenden."

The upkeep of the Garrison seems to have been a severe drain on the Scottish Treasury. The Lauderdale papers (Vol. I., p. 253, also quoted by Mr. Dalton) give another letter Lord Bellenden had written to Lord Lauderdale, 1st December, 1666, in which he had stated: "We have not one farthing money left for dispatch of the most necessarie and urgent occasion, so are we keept emptie handed for supplying that cursed garison of Zetland."

A. Francis Steuart.

'E SILKIE MAN.

A Story of the Pentland Firth.[1]

II.

Continued from p. 162.

So 'ey hauled up an' took te'e airs, 'Ey pu'd an' 'ey pu'd till 'ey wir blin' wi' sweit, bit 'ey noor kent far 'ey wir pu'an' te, Donel's aye pu'an' an' lookan' owre's shoother, in 'e howps 'at somethin' kent micht grip 'is een, an' at lang an' last 'ere's a great black bulk tooran' abeen 'em hicher nor 'e mast o' a ship! At 'e sicht o' 'iss Donel' says neethin' bit Peter lifts 'is airm aff 'e air an' rubs 'e caul' sweit aff o's broo.

Fan Donel' gets 'is breith he speks up an' he says: "Heth! Peter, he's lan' onywy, is far is A can mak oot, so boy wi' 'e help 'e Best we'll hucker in fill we see." So 'ey anoo'd in, an' fan 'ey wan 'e length 'e rock 'ey sees 'at ey'r at 'e mooth o' a gyo nerrowan' is she geed in. 'Ey pu'd in throu' 'e trink is far is 'ey could work 'e airs, an' 'en 'ey stowed an' took till 'eir han's. 'Ey shived 'e boat in an' in, bit 'e farer in 'e darker he got. 'E gyo hed nerrowed at muckle, 'e boat wud beirly shiv thru' an' noo 'ey sees at 'e gyo is covered on 'e tap is weel. Abeen 'em he wis is black is tar an' 'ere's neethin' aneth 'em bit 'e growl an' 'e grum'le o' 'e saat watter. 'Ey keepid shivan' an' shivan' an' Donel's sayan' neethin', bit Peter's aye rubban' 'e caul sweit aff o's broo. 'Ey shived throu' 'iss murk o' darknis a maitter o' three or fowr hunner yairds, fan 'ey saw'd lichtnan' at 'e lan' en' 'e trink an' 'fore 'ey kent far 'ey wis here, 'ey're floatan' i' a wide baisin o' watter in 'e hert 'e lan'! A' 'roond 'em 'e hich rocks is glowran' doon, an' 'e swall 'e sea is heavan' em up an' doon an' 'e lang broon tangles is

[1] See Glossaries, p. 167 *ante*, and at the end of this paper.

twistan' aboot 'em laek nethers 'e hill. 'Ey draws in an' at lang an' last, 'ey sees a skelf far 'ey can lan', an' is'r keel grippid 'e shingle Donel' lifts his kep an' says: "Thanks te'e Best, hid's lan' onywy."

So noo, 'ey cam' oot 'e boat an' brimed 'ir on 'e shingle an' aff 'ey set throu 'e boolders t' see far 'ey ir, an' is 'ey wis turnan' 'e nose 'e rock 'ey cam' te a' kin' o' dark mooth, an' Peter glowran' in throu'd turns 'im roon' an' wi's han's been's heid, cries oot: "Best be here Donel'. Is sure's A'm a livan' sinner, 'ere's a wuman in 'ere rockan' a cradle." Donel' hearan' 'iss thinks at Peter's geen oot o's judgmint wi' a' 'ey'd geen throu', so t' pit 'm aff o's notion he says lood oot: "Fat's at ye're sayan ye feel stirk." Bit Peter's nee t' be pitten aff we' at, an' he says: "Donel' 'E Most High's ma wutnas! Yeez yir ain een. Look in 'ere!" Fan Donel' got 'e sicht o's een, 'ere afore'm, sure anyoch, is a wuman sittan' on a flat bink wi'r feet on a cradle an' 'ir een restan' on somethin' in'ir hands. "Weel," says Donel', aifter he hed 'e wutnas o's een: "Manny's 'e puir hoose far A've seen 'e cradle rockan, bit 'iss beits a'! Hoosumiver, gin she's human, A'll pit speech ipo'r. She'll surely ken far she is, an' mebbe she'll ken far we ir."

So wi' iss 'ey geed in throu', Donel first an' Peter aefter 'im. 'Ey lookid aboot 'em an' heth! 'e pleece is no at wantidy. 'Ere wis san' a' owre 'e bink, sam's ye've seen in ony ither hoose. Here an' 'ere wis buckies an' bits o' vrackid wud an' cloored bress an' ships' kettles battered oot o' a' sheep an' yees.

'E wuman a' 'iss time hed niver lifted 'ir een, an' Donel' wis jist gaan' t' hail'r, fan, here! 'ey heers a kin o' brulie, sam's a stirk hed fa'en inte a peit bank! 'Ey lookid roon' an' 'ere 'ey sees a muckle silkie makan up oot 'e sea. 'Ere he is ifore 'eir een plowteran awa 'mang 'e ebb steins, makan' straicht for 'e mooth 'e cave. 'Ey thocht 'e creeter geed 'em a wanshancy,

glower oot o's watery een is he wan up owre, bit he took nee mair notice. He hobbled up an' doon 'mang 'e boolders fill he cam richt up fornent 'e wuman, an noo 'ey lookid at 'e creeter mair dumfooner'd nor iver. Fat's at 'ey sees roon's neck bit a string o' greet muckle codlins! An is seen's iver he wan up ifore 'e bink, he's aff wi'e string o' codlins aff o's neck an' he lays 'em doon at 'e wuman's feet! 'Iss deen, he hirstles awa' roon' 'e corner far 'eir een couldna follow 'im. Donel' an's brither wis so owrecome at 'ey couldna open 'eir mooth, an' ifore 'ey could gaither 'eir senses, fat sees 'ey coman' oot roon' 'e corner far 'e silkie hed disappeared bit a weel set up laek man! He hed on 'm, a pilit claith jeckit, an' troosers, wi' bress buttins up an' doon, an' ein o' 'iss sheese-cutter keps on's heid, an' a neepkyin roon's neck. He wisna fat ye wud ca' a lang man, bit low set an' bent oot on's leigs sam's he'd been yeesed wi' heavy lifts, bit nee at ill-faured 'e feece.

DAVID HOUSTON.

GLOSSARY.

Anoo, to row a boat slowly. Shetland, *Andoo*, O.N. *and-óf*, a paddling with the oars so as to bring the boat to lie against wind and stream.

* Antle, to trouble. Cf. O.N. *annt*, adj, busy, concerned, eager, anxious about.

Anyoch, pronounced a-nyoch, enough.

Bink, bench.

* Brim, to draw up a boat. Cf. O.N. *brim*, surf; *brim-tog*, a rope used to tug a boat through the surf.

Brulie, broil, disturbance. Sc. Irel., Eng., Orkney, brullye. Cf. O.N. *brjála*, to flutter, confound, disorder.

Gomeral, fool, blockhead.

Gyo. O.N. *gjá*, a chasm, rift in fells or crags.

Hucker, crawl. Cf. O.N. *hokra*, to go bent, crouch. Eng. *hocker*.

Kinch, to twist. Eng., Sc., etc. Cf. O.N. *hengr*, a bend.

Lippen, to expect.

Nethers, adders.

Plowteran, walking with difficulty.

Sain, to bless, to cross, to make the sign of the cross.

Shiv, to shove.

Skelf, shelf, a part of a cliff broken away.

Stramash, a row, broil.

Trink, narrow passage.

Trock, rubbish.

Wancanny, uncanny, unlucky.

Wanshancy, unlucky,

Wantidy, untidy.

Yeeze, to use.

* These words are not in the English Dialect Dictionary.

(To be continued.)

ATLANTIC OCEAN
THE MINCH.
SUTHERLAND
CAITH-NESS
GERMAN OCEAN
ROSS-SHIRE
P. of CROMARTIE
CAPE WRATH
STAG ROCK
STACK CLOKEARVAIG
KEARVAIG
KEISGAY BAY
THE PARPH
MAOVALLY
SANDWOOD
SKERRAN I.
OLDSHORE (HALGEYAR)
ACHRIESGILL
HANDA I.
SCOURIE
RIVER LAXFORD
EDDRACHILLIS PARISH
BEN STACK
LOCH STACK
BADCALL BAY
GEISGILL
LOCH MERKLAND
STOER POINT
OLDANY I.
KYLESTROME
RAFFIN
STOER
ACHMELVICH BAY
(LOCHINVER)
KIRKAIG
A'CHLEITO
ASSYNT PARISH
RIVER TRALIGILL
LOCH URIGILL
CRIECH PARISH
FARAID HEAD
LEIRINBEG
SMOO
DURNESS
GANGO BAY
KEOLDALE
LOCH BORRALIE
RISPOND
LOCH ERRIBOLL
WHITEN HEAD
ERRIBOLL
ARNABOLE
BRAISGILL
LOCH HOPE
DURNESS PARISH
MUSAL
STRATH-URRADALE
SAVAL-MORE
SAVAL-BEG
STACK OF GLENCOUL
LAIRG PARISH
GHINESS
COLABOLL
ROGART PARISH
TORROBOLL
CRIECH PARISH
MEAL HOLM
LAMIGO
MODSARY
SCULLOMY
BLANDY
COULBACKIE
BORGIE
TONGUE
KIRKBOLL
HYSBACKIE
SCRABUSTER
RIBIGILL
TONGUE PARISH
APIGILL
FARR PARISH
RIFAGILL
LANGDALE
SKAIL
SYRE
DAL-HARALD
FARR PARISH
GEARNSARY
KILDONAN PARISH
BORROBOLL
LEIRABLE
DAL-LANGAL
STRATH SKINSDALE
CLYNE PARISH
ROGART
TORBOLL
LOCH FLEET
ASDALE
SKELBO
DORNOCH PARISH
SOUARDHILL
MIGDALE
BONAR
SPINNING-DALE
OSPISDALE
FLOD
SIDERA
SKIBO
UNES
EMBO
GOLSPIE PARISH
UPPAT
BACKIES
DUNROBIN (DRUM-HRAVN)
GOLSPIE
ACHRIMSDALE
BRORA
KILMOTE
LOTH PARISH
GLEN SLETDALE
GARTY-MORE
MARREL
DALIAL
ELDRABLE
ULBUSTILE
TORRISH
GUILABLE
HELGARIE
DUIBLE
SUISGILL
CARN SHUIN
STRATH HALLADALE
REAY PARISH
FORSINAIN
SLETILL HILL
FORSINARD
Rail to WICK & THURSO
DRUM HALLASTEIN
ACHRIDH-GILL
GOLVAL HILL
BIGHOUSE
BALLIGILL
MELVICH
ARMADALE
KIRTOMY
FARR
SWORDLY
FISCARY
BOURSAY I.
PORT SKERRA
NOTE.
PARISH BOUNDARIES SHEWN THUS.
COUNTY
RAILWAY THUS
PARISH NAMES UNDER-LINED.
Rail to Tain & INVERNESS
DRAWN to SCALE of EIGHT MILES to ONE INCH
SKETCH MAP of SUTHERLAND SHEWING NAMES of SCANDINAVIAN ORIGIN, and PARISH-NAMES [THE LATTER ONLY UNDERLINED]

THE SCANDINAVIAN PLACE-NAMES OF SUTHERLAND.

To the Editor of Old-Lore Miscellany.

SIR,—From the announcement relating to the Research Fund of the *Old-Lore Series* at the beginning of the *Miscellany* of July, 1909, it appears that Mr. J. W. Cursiter is already at work, with a Committee, upon the place-names of Orkney, and that Mr. James J. Brown is similarly engaged upon those of Shetland, and that they are being assisted by an eminent Scandinavian scholar, Dr. Jakob Jakobsen.

No doubt, in due course, it will be the turn of Caithness, and of Sutherland people, to undertake similar work, and with a view to future help from Dr. Jakobsen, I am sending you a sketch map of Sutherland, with such names as strike me as likely to require his attention in that county, together with such scanty notes of their possible meanings as I have been able to compile.

In doing this, I have been greatly assisted by a paper from the pen of the late Mr. John Mackay, of Reay House, Hereford, whose interest in questions relating to Sutherland is well known to all who were acquainted with him. His paper was reprinted from the Scottish Geographical Magazine of October, 1896, but I regret to say that, although I have taken notes from it, I have no copy at hand, nor can I obtain one in time to refer to it before this letter must go to press.

The name of the county itself in the sagas is Suðrland or the Southern Land. Northmen, who came from the Western fjords of Norway, situated in latitudes north even of Orkney and Shetland, gave this

name naturally to the mainland of Scotland as seen from these northern islands. They settled in the land then inhabited by the Catti, and called its eastern extremity Katanes or Nes, and its western extremity then, as now, a famous deer forest, Dýrnes; while they named its Cape, now known as Cape Wrath, Hvarf (or Turnagain Point). The district forming the promontory is still known as The Parph.

The north coast has names of Norse origin, not only on its shores, but on the banks of certain of its rivers. Such names, however, are more frequent in the valleys nearest to Caithness, and become more and more rare as the distance from Caithness increases.

On the southern coast of Sutherland Norse names are found all the way from Navidale to Oykel. Yet, save in the Helmsdale Valley, they are seldom discoverable away from the sea; and, in this respect, the west coast of Sutherland resembles the south coast.

The main distinguishing marks of the Norse names in Sutherland are the terminations *boll, ble, bo,* homestead, as in Erriboll, Eldrable and Embo; *gill,* as in Suisgill and Geisgill, meaning stream in a gully; *dale,* Norse, *dalr,* a valley, as in Skinsdale and Halladale; *geo,* as in Sango, Vasgo, Lamigo, a narrow, rocky bay; *ey* or *a,* as in Oldany, Calva, Crona, and Choarey, which are all islands.

But although terminations are valuable guides to the original source of a place-name, they are not infallible. Thus, Forsinard and Forsinain have Gaelic terminations, but the word *Fors* is the Norse for a waterfall in each case, and they mean the upper and the lower waterfalls. Kyle-strome also is a compound Gaelic and Norse word, *strome* being Norse for tideway, such as exists at Kyle-strome when the pent up waters of Loch Glendhu and Loch Coul rush outwards through the narrows of the Kyle. Loch-fleet is a similar compound of Gaelic and Norse, and before the Mound was

erected " the flood " there must have poured even more swiftly than now.

In making the best list I can frame as a means of starting the work, I invite the criticisms of others, and my own knowledge being very slender, any explanations given by me may prove inaccurate and incomplete. For, as we have not, save in certain cases where they occur in the sagas, the original names in use in Scandinavian times, and as, moreover, we have only the scantiest information as to the changes which each name has undergone since those times, it is not possible, with any certainty, to trace it back. And even where we have the intervening forms which it assumed, the spelling in old charters varies so much that it is no safe guide to the etymologist, but often tends to lead him astray. The ordnance maps, too, are full of errors in spelling.

In the subjoined list I have inserted the variations of spelling in charters and given their dates. I have also endeavoured to omit all Sutherland names of undoubtedly Celtic origin, while including all those known to me that can possibly be Scandinavian. Besides the Scandinavian names given in the list, there are many Gaelic names which record the occupation by Norsemen of the spots to which they relate. Such are Carn Aulver and Carn Shuin in Strath Kildonan, Loch Dhugaill, north of Loch Laxford, and Eilean-nan-gall (Rabbit Island) and Sgeir-nan-gall in Oldany, and others; while the Gaelic name for Whiten Head is Kenna-gall, or the Head of the Stranger.

Doubtless there are many other Norse names, known locally, though not printed on the ordnance or other maps which I have consulted. Members with local knowledge will, perhaps, kindly supply these.

The map which I send is a mere sketch, which I drew because it is impossible to find the localities without it on any one published map. And, in writing this

paper, I mean merely to stimulate, not to satisfy, inquiries; to invite, not to defy, criticism. Parish names are underlined on the map to distinguish them, and where they are not Norse in origin, they find a place there merely for geographical clearness.

I am, etc.,

JAMES GRAY.

P.S.—I have only to add a word of thanks to yourself for your valuable suggestions on the derivations which have given whatever value there is in this attempt of mine beyond what is derived from Mr. Mackay's paper.

LIST OF SCANDINAVIAN PLACE-NAMES IN SUTHERLAND.

The derivations, in italics, are given in Old Norse unless where otherwise stated. G., Gaelic. M., Mr. John Mackay's explanations. Variations in spelling in Charters and their dates are given after the names.

PARISH OF ASSYNT.

Assynt. Asseynkt; Askynkte, Asseynkte, 1343; Assend, 1455; Assin, 1517; Assent, 1508-1614; Assint, 1400-1633; Assynt, 1541-1793.

Á-sýnt. (The high mountains) seen from far out, M.

Oldany. Oldernay. Old names, Jura 1386 and Skyrmuyig.

Aldinn-ey, old island, M.

Tralligill. Tralegal.

[*Trolla-gill,*] Devil's burn in a ravine, M.

Ach-melvich.

Ach, G., field; *mel-vik,* bent-grass creek.

Stoer.

Störr, large. Rhu Stoer, the large promontory.

Raffin. A place where sea-weed accumulates, M.

Crona.
Rögns-ey, Ronan's Isle, or *hraun-ey*, rough or rock island.

Urigill.
Uhra-*gil*, Urra's burn in a glen.

Kirkaig.
Kirkju-á, church river.

Soyea.
Sauð-ey, sheep island.

Calva.
Kálf-ey, calf island, *i.e.*, a small island; cf. Calf of Man.

Clett. A rock in the sea.
Klettr, a rock, cliff.

PARISH OF EDDRACHILLIS.

Kylestrome. Calstrome, 1566.
Kyle, G., the narrows, with a *straumr*, tideway.

Laxford. Laxfuird; Laxfurde, 1601.
Lax-fjörðr, the salmon firth. It is perhaps the second best salmon river in Sutherland.

Sandwood. Sandwat, 1559, 1570; Sandwatt, 1601; Sandewatt, 1601.
Sand-vatn, the sand-lake.

Giesgill.
Geysa- or *gjósa-gil*, the gushing glen.

Handa. Sanda, 1386; 1539; 1566; 1601; Sanday, 1539.
Sand-ey, sand island. M. says sandstone. *Hand-ey*, hand island, often in Norse names.

Scourie.
Skorri, bird, M., or *skor*, a rift in a rock. Possibly G., *sgurr*, rock.

Ach-Reisgill.
Hrís-gil, brushwood-glen.

Kiesgaig. North of Sandwood.
Geysa- or *gjósa-á*, gush-river.

Oldshore. Altas, 1541; Aslar, 1551: Altes, 1552; Astlair, 1559; Alsner, 1561; Astler, 1601.
Hals-eyjar(-vík), neck island, or *Ásleifars(-vík)*, after Sveinn Ásleifar-son.

Stack.
Stakkr. Many rocks in the sea are called Stack. Ben Stack is similar in shape.

Arkle.
Is this Norse? Many names are pre-Celtic and pre-Norse, *e.g.*, Naver and Ullie (Helmsdale). ? *Arn-ketill*.

PARISH OF DURNESS.

Durness. Dyrnes, 1223-45, (Saga); Ardurness, 1541-51; 1559; Arduriness, 1561, 1566; Durines, 1628; Durness, 1726.
Dýr-nes, the deer promontory. G., *dur*, *dor*, *deer*, wood.

Kearvaig.
Kjarr-vágr, copse-bay.

Farid (Head).
Forað, precipice.

Keoldale. Kaudowll, 1551; Kauldale, 1559; Caldele, 1601.
Kollu-dal, the hinds' valley.

Sango.
Sand-gjá, sandy narrow bay.

Leirin-beg.
Leir, mud.

Borralie. Barolle, 1551; Barolye, 1601. A Loch N. of Keoldale.

Smoo.
Smjúga, a hole, the pierced cave. There is a hole through which water descends into it and a hole next the sea.

Hoan. Hoa, 1569.
Loch Erriboll is in the Sagas called *Góa-Fjörðr*. M. says Plant Island, adding that angelica grows there.

Rispond. Ruspin.
Is this Norse?

Choarrie. Quothra, 1551.
Kviar-ey, the folds island. Cattle are swum thither, M.

Heilim. Wnlem, 1530; Hunleam, 1601.
Hæli, shelter. M. says oblique case of holm (a low, rounded, island rock).

Arnaboll. Arnobill, 1530, 1542; Ardeboll, 1551; Ardboll, 1613; Ardnaboill, 1601.
Arnar-bôl, eagle's homestead.

Erriboll. Erebull, 1499; Ireboll, 1530; Ereboll, 1539; Erebole, 1542; Irrebole, 1551; Ereboill, 1601.
Eyrar-bôl, gravelly homestead, M.

Braisgill.

Musal. Mossel, 1511; Moswell, 1530, 1542.
Mos-fell, the mossy fell, M.; but rather, as is frequent in Norway, *mús-dal*, the Mouse Valley.

Strath-urradale. Strathurradell, 1530; Strathquardill, 1542; Strath-urydale, 1551; Strath-uridell, 1613.
Strath, *G.*, Urra-*dal*, the vale of Urra; or *urðar-dalr*, valley with stone heaps.

Hope. Hope, 1379, 1539; Hoipe, 1511; Hop, 1530, 1542; Hoip, 1546, 1601. A lake on sea level or nearly so.
Hôp, a small land-locked bay or inlet.

Freisgill.
Possibly *fræse*, to hiss; the hissing stream in a ravine.

Whiten (head). Known also as Ken-na-gael or the head of the foreigner.
Hvítr, white.

PARISH OF TONGUE.

Tongue. Towng, 1530; Tung, 1601. Kintail is the Old Gaelic name.
Tunga, a spit of sand.

(Rhudha) Tormaid.
Thormod's point.

Stack. A rock in the sea.
Stakkr.

Vasgo.
Vatns-gjá, water-bay.

Melness. Melleness, 1379; Melness, 1511; Melliness, 1530; Millinis, 1539; Malenys, 1542; Millines, 1601.
Mel-nes, bent-grass promontory. Or from *melr*, sand.

Kirkiboll. Kirkkeboll, 1530.
Kirkju-ból, the church homestead.

Husbackie.
Húsa-bakki, the house slope.

Scrabister. Scrabister, 1601; Scrabuster, 1530, 1542.
Skara-bólstaðr, the rough farm.

Ribigill. Regeboll, 1530; Rigibole, 1542; Rigibald, 1570; Rigiboill, 1601; Ribigall, 1613.
Hryggjar-ból, ridge farm. M. says formerly Rigaboll; *rygjar*, lady and *ból*, homestead.

Loch Hakel.
After Hacon, who is supposed to have had a hunting-box on an island.

Coulbackie.
Kalda-bakki, cold ridge, M.

Blandy.

Scullomy.

Slettil.
Slétta, a level field.

Lamigo.
Lamba-gjá, lamb's-bay.

Skerray.
Sker-ey, rock island.

Torrisdale. Thorisdaill, 1601.
Þórs-dalr, Thor's valley.

Modsary.
Moð, mud, *seyra*, moorland.

Borgie.
Borg, fortress.

PARISH OF FARR.

Farr. Far, 1223-45, 1551-1574, 1601-1613; Fer, 1499; Fard, 1561; Farr, 1540-1628.
Ferja, ferry. Is this Norse? or *for*, a drain or canal; the mouth of the Naver is a canal-like stream.

Kirtomy.

Swordly.
Svörðr, sward, *ljá*, mown grass, M. But why not *svarðar-hlið*, sward slope.

Fiscary.
Fisk-ár-óss, fish-river mouth.

Apigill.
Uppi-gil, the upper ravine.

Dal-Horrisdale.
Dal, G., a meadow, and final *dal*, valley. What is Horris?

Rifagill. Rhifail is the modern local form.
Rifa-gil, burn in a ravine.

Skaill.
Skáli, a hut, or shed; or hall, M.

Langdale.
Lang-dal, the long valley.

Syre.
Saurr, *Seyra*, sour farm.

Dal-Harrald. Earl Harold was defeated here.

Rimsdale.
Raums-dal, giant's valley, M. Or *rimi*, stretch of rising ground.

Armadale.
Armor-dalr, the valley by the sea, M. *Arm* also means a headland, and this may be the Headlands valley.

Boursa. An island in the North Atlantic.

Balligill.
Ból-gil, township by the glen, M. Possibly *bali*, grassy bank, and *gil*.

PARISH OF REAY.

Melvich.
Mel-vík, bent-grass bay, M.

Ach-Ridigill.

Bighouse.
Big-hús, barley store, M.

Golval. Galvell, 1530; Galwall, 1542.
Gul-fjall, yellow hill.

Drum-Hallastein. Alestane, 1223, 1300, 1551; Alesten, 1615.

Hallaðar-Stein, Hallad's Stone.

Halladale. Helgedall, 1223; Halladall, 1530; Alludell, 1613.

Hallaðar-dal, Hallad's valley. Or Helgi's dale.

Forsinain. Forsinard.

Fors, waterfall, the Gaelic terminations meaning the lower and upper.

Slettil.

Slétta, a level field.

PARISH OF KILDONAN.

Helmsdale. Hjalmundalr in Sagas; Helmesdale, 1399; Helmisdale, 1509, 1527, 1567; Helmysdale, 1512-6; Helmysdaill, 1524; Elmisdale, 1528; Helmisdaill, 1566, 1601; Halmisdaill, 1610.

Hjalm-munn-dalr, helmet-mouth-dale. *Hjal-munn-dalr*, Ullies mouth dale. *Hjalli-munn-dalr*, the mouth of the valley, with *Hjalli* a terrace at the foot of a mountain, M. *Hjalt-munn-dalr*, the knob mouth valley. The knobs being the Ord and the Caithness hills, Morven, Scaraben and others. Sophus Bugge thinks that this and similar names in Norway are derived from *hjalm*, possibly on account of their having a straight channel of water resembling a tiller.

Navidale. Nevyndale, 1528; Nauadaell, 1566; Nauidaile, 1610.

Nabba-dalr, a valley with small protuberances in green swards.

Marrel. Marle, 1558.

Marbœli, a farm by the sea, M.

Dalial.

Dæla, a small meadow, M. Should be a small dale.

Eldrable. Altreboll, 1566; Eltreboll, 1610.

Eldr, beacon (?), *ból*, farm, M.

Torrish. Torrowys, 1401; Torris, 1610.

Explanations are asked for this and the next names.

Ulbustle. Ulbister, 1566; Wlbister, 1610.

Guilable. Galzeboll, 1566; Gylziboll, 1610.

Duible. Doypull, 1527; Dwebull, 1545; Dwyboill, 1601; Duibill, 1610.
Dý-ból, bog farm.

Helgarie. Helga lived with Frakork in the Helmsdale Valley. See Saga.

Dal-Langal.
Dal, G., meadow, and *lang-dalr*, the long valley.

Leirable. Iereboll, 1566; Lirieboll, 1610.
Leiru-ból, mud farm. The muddy township, M.

Suisgill. Seyisgill, 1527; Swisgill, 1545; Swyisgill, 1601; Suiskill, 1610.
Sús-gil, roaring burn in a ravine.

Borroboll. Borroboll, 1566; Borrobill, 1610.
Borgar-ból, a farm near a borg; there are the remains of an old fort near to it.

Carn Shuin.
Sweyn's Cairn.

Carn Aulver.
Ölver's (Rósta) Cairn.

PARISH OF LOTH.

Loth. Lothe, 1661; Loth, 1567.
Can this be connected with the Logi of Ptolemy or with Ljót? or is it G., meaning clay?

Sletdale.
Slet, (?) small. Small valley, M. *Slétta*, a plain, and *dalr*.

Garty. Garthe, 1528, 1566; Garthie, 1581.
Garðr, farm.

PARISH OF CLYNE.

Clyne. Clun, 1223-1245; Clyne, 1512-1630; Clynne, 1541; Clyn, 1569; Cline, 1576.
Not Norse, I think.

Brora. Brorak, 1360; Broray, 1525-1592; Browray, 1548; Brora, 1566, 1610; Bruray, 1601.
Brúará, from *brú*, bridge, and *á*, a river. The bridge river. Here was the only bridge in Sutherland of any magnitude till the roads were made about 1812.

Ach-Rimsdale.

Raums-dalr, Giant's Valley. But why so called? It is on the coast east of Brora. A more probable explanation would be that it is derived from *rimi*, a long stretch of rising ground.

PARISH OF GOLSPIE.

Golspie. Goldespy, 1330; Golspi, 1401, 1448; Gouspy, 1456; Gollesby, 1499; Golspy, 1509, 1512, 1583; Golesby, 1539; Gospye, 1570; Golspe, 1570; Golspie, 1592, 1626.

Gils-bý, settlement near the burn in a ravine. Village at the narrow glen, M.

Uppat. Vppat, 1566; Wppet, 1581.

Uppi, above.

Dunrobin. Dunrobyn, 1401; Drumrabyn, 1512, 1527; Dunrobin, 1527; Dunrobbin, 1566: Dunrobyne, 1573; Dunrobene, 1601.

Drum-Hrafn. *Hrafn* was a Lögmaðr or Lawman, a Prefect left to rule the country of Kattanes by Rögnvald Guðrödson.

Backies. Bakys, 1401, 1471; Bakeis, 1505; Bakeis, 1545; Bakkeis, 1566; Bakky, 1566; Backyes, 1607; Bakkies, 1602.

Bakki, a high slope.

Unes. Oweness, 1275; Vnis, 1583; Vnes, 1628.

Uggi-nes (fish) fin cape; or *ár-nes*, river cape; or *auðnar-nes*, deserted place ness.

Fleet. Fleit, 1494.

Fljót, flood.

PARISH OF ROGART.

Rogart. Rothegorthe, 1223; Roard, Roart, 1525; Rogart, 1546, 1549, 1560; Rewart, 1562; Reorde, 1566.

Röð-garð, ridge farm.

PARISH OF DORNOCH.

Torboll. Thoreboll, 1275; Thorbolle, Thorbol, 1360; Thurboll, 1444, 1472, 1492; Torbull, Torball, 1510; Thureboll, 1472, 1500, 1562; Turbois, 1525, 1535: 1555; Thorboll, 1560, 1656; Torboll, 1566; Thorreboll, 1566.

Thor-ból, Thor's homestead.

Skelbo. Scelbol, 1214; Scellebolle, 1235; Scelleboll, Skelbole, 1455; Skellebow, 1510; Skelbo, 1515, 1518, 1529, 1560, 1566; Skailbo, 1535, 1560; Scelbo, 1551, 1559.

Skelja-bôl, shell homestead. Or *Skeld* from *skjald-*, *skjöldr*, shield-shaped. Or *Skel* from *skâli*, a house.

Embo. Ethenboll, 1223; Eyndboll, 1610.

Eyði-bôl, desert homestead.

Asdale. Askedale, Haskedale, 1275; Assastel, 1360; Askadaile, 1472; Austerdaill, 1525; Assidaill, 1560; Askisdaill, 1566; Assiedall, 1616; Aissdill, 1655.

Ashs-dalr, ashtree valley.

Sidera. Sywardhoch, 1223; Sytheraw, Sythera, 1601.

(?) *Sudra-ha*, South hall, M. *Siward's* hoch, Siward's height. *Sigurðarhaugr*, Sigurd's tomb?

PARISH OF CRIECH.

Skibo. Scithebolle, Schythebolle, 1275; Skebo, 1560, 1601; Skibo, 1616.

Skip-bôl, ship homestead. Or *Skíði*, a man's name. Or *Skiða*, a stretch of ground, also a river name.

Ospisdale. Hospitall, 1490; Ospisdell, 1616; Hospitill, 1642.

Ospis-*dal*, after Ospis, a Norse commander, interred here, M. rather (*Hospen-thal*) valley of the Hospice.

Spinningdale. Spanigidill, 1464; Spanizidell, 1467; Spandaill, 1525; Spayngdale, 1527; Spanzdale, 1529; Spanzedaill, 1545; Spanzedell, 1567; Spanziedaill, 1613.

Spenja-dalr, attractive dale, M. Nothing to do with the late Mr. Dempster's spinning factory there. *Spöng*, *spangar*, a plot of ground.

Souardhill. Swerdisdale, 1275; Soirdaill, 1561; Swerdale; Suardell.

Sigurðar-dalr, Sigurd's valley.

Migdale. Mygdaill, 1561.

(?) *Mig-dalr*, moist valley, M.

Oykel. Oykil, 1321; Ochil, 1341; Okel, 1365; Okell, 1578, 1614, 1642; Ochell, 1475, 1541; Akkell, 1515; Oquill, 1589; Hochell; Oickell, 1657.

Ekkjall or *Ekjald* in Saga, not Norse originally, but same as Ochil; *Ekkjald's-bakki*, Oykel's height. Others hold that Burghead was so described.

Flod. Near Skibo. Flodd, 1464; Floyd, 1553.

Fljót, flood.

PARISH OF LAIRG.

Colaboll.

Kollu-ból, hind's farm.

Torroboll. Near Lairg.

Thor's farm.

Shiness. Schendness, 1548; Schennynes, 1563; Schinenes, 1561.

Perhaps too far from the coast for Norse origin.

THE ODAL FAMILIES OF ORKNEY.

III.

IF we want to realise the potency of primogeniture in keeping on its legs a landed aristocracy, we cannot do better than observe the effects of the other system as exemplified in Orkney. The fatal result of odal sub-division in frittering away even the largest Norse estates is admirably illustrated in the charters narrating the sale of the Ireland property (*Old-Lore Records*, Vol. III., Part I.; and *Miscellany*, Vol. I., page 206). They present so perfect a picture of the crumbling to pieces consequences that one need seek no further. The passage in the *Miscellany* shows the Unston part of the property passing from William Ireland to one of his daughters, and then being sold by her son, while Gibbon Ireland and "the other heirs of Ireland," being evidently unable to redeem this vanishing portion of their odal inheritance, grant a charter of alienation to the purchaser (Sinclair of Strome) in final relinquishment of their rights. Then in the charters of 1618 we get a picture of Ireland itself:—the estate alive with "portioners of that ilk" and "other heirs," all actively engaged in wadsetting their land, sometimes to one another, sometimes to an obliging friend, till at last the whole property passed into the pocket of Stewart of Graemsay. "From one crime judge all."

It is interesting to observe the shifts of the early Scotch families, with their feudal tradition, to get round these odal laws and hand down their estates unbroken. *Old-Lore Records*, Vol. I., Part III., gives two examples in the family compacts made by the

Craigies and the Irvines, by each of which the younger brothers convey to the head of the house all their rights in the property in return for a monetary consideration. Another, a native and a perniciously uneconomical method, is illustrated by several Clouston papers which reveal the head of the family buying back or redeeming lands which had been sold or wadset by younger members. By such devices, no doubt, the disintegration of the estates was delayed, and of course a well-timed marriage with an odal heiress might at any time put them in possession of fresh property, but one can well understand that when the ever-increasing load of taxation began to swallow up all the ready money, and when the gold rings and silver flagons and tapestries and silken gowns (of which we shall presently get a glimpse) had ebbed away, so that there was nothing to offer a healthy company of younger brothers and sisters but their slice of soil, these properties must have crumbled into fragments fast.

As for the bonder, the smaller freeholders, who formed the rank and file of the landowners, their unhappy case is exhibited in the report of the parish of Evie in 1627. "... in respect of the greate dewtie they pay to his Ma.tie (Majesty), and the great rentall of the teynde, and of the greate number of people that is principallie susteyned upon this uthell land, they are not able to live, the conditione of the tennentes being more tolerable nor of these uthell proprietors." One is scarcely surprised to find in the valuation of 1653 only three small lairds surviving in Evie.

The way of life of the island chieftains in their palmy days is best illustrated in the sagas of their Iceland cousins, but we do get in the Orkneyinga Saga a few glimpses of the private life of that type for all time of an Orkney Viking, Swein Asleifson of Gairsay. We see him in his famous drinking hall that was capacious enough to contain (besides his Yule-tide

guests and their followers), the eighty stout retainers who slept beneath his roof in winter and his parti-coloured sail in spring. We see him again cruising along the coasts collecting his rents, and we therefore know that, besides Gairsay and his Caithness estate, he had property in other parts of Orkney. And then again we see him taking a hand himself in the sowing of his "great breadth of seed." From the special mention of this incident, one may conclude that to take a personal part in agriculture was rather the exception than the rule among Orkney magnates of his period, since if it were customary it would hardly have been worth recording. It is, for instance, usually considered superfluous to mention in the biography of a modern country gentleman that he personally fired a gun on the occasion of his covert shoots. Presumably the fact was quoted of Swein to illustrate the individuality of the man.

No doubt the drinking hall on Gairsay and the eighty retainers in attendance represented the high-water mark of gæðingar splendour; yet at the same time it is evident from the saga that, apart from these trappings and his personal prowess, Swein was not considered any greater personage than such neighbours as Sigurd of Westness, Kolbein Hruga, Hakon Karl, and the Havardsons, the relatives and liegemen of the earls; so that one may take the standard of living among these chieftains to have run tolerably high.

Coming to later times, there is in Orkney itself no picture of the odallers, great or small, after saga days; but we are fortunate in possessing the inventory of a Faroese heiress's estate,[1] taken down from the lips of witnesses who knew her household well. This heiress had died a number of years before, so that the discription specificially applies to the latter part of the 14th century; and we shall be tolerably safe in assuming

[1] "Deeds relating to Orkney and Shetland," published, 1840.

that the style in which a lady lived in the barren Faroes was certainly not greater than the style of a landowner of good birth and estate in the comparatively wealthy Orkneys. The inventory, in fact, may be taken as giving a fairly accurate picture of such a "noble's" possessions. The estate consisted of "the whole Tinggard, and there were therein 15 buildings and 60 and 8 rooms in the manor house," (these are the figures given) "and two parts in Brattinum and three farms at the shore of Hrossaland . . . . and 10 measured farms in Ryghiafylke, and so much in Zetland that the rent did amount to 6 shillings and 40 for every twelvemonth." The inventory goes on to include a headdress, valued at 13 or 14 ore, "a full dress-suit, with shields so large that the garment was covered down to the waist in front, and moreover round the garment on the loins"; 3 cloaks with fur and the gowns thereto; a coarse head garment for Fridays; 6 beds, with down pillows and precious fringes, and the large pillows thereto with goose feathers and good covers of precious workmanship on them all; two sets of house-dressings, one to the state-rooms, the other to the bed-rooms upstairs, with fine tapestry hangings and embroidered under-carpets and checkered cloths for covering the saints; other "bed ornaments"; "curtains with silk, red and green"; a great silver buckle and a rosary with silver beads; 3 finger rings of gold; a cauldron which took 6 barrels, and thereto all sorts of goblets, cans, plates, pots, and other drinking cups; besides other trifles in the way of silver bowls, a silver-gilt ring, &c.

This inventory makes a significant contrast to the discription of the small bare mansions of the average Scotch laird 350 years afterwards given by Mr. Grey Graham in his "Scotland in the 18th century." Small wonder there was a rush to Orkney and Shetland about 1560 and the following half century. It is probable that many a gentleman from the lowlands had

never slept on a down pillow with precious fringes before.

The question raised (in the first paper) as to the use of armorial bearings by these Norse families, receives a surprising answer in the two volumes so far published of the monumental "Norske Sigiller," a work illustrating the Norwegian seals during the Middle Ages. These two volumes contain, between the years 1286 and 1375, no fewer than 909 facsimiles of different seals attached to various documents. A certain number are evidently in the nature of merchants' marks, or non-armorial symbols, but the majority are purely heraldic. In the 13th century, 18 coats of arms are thus recorded, all so beautifully engraved as to prove conclusively that the seal-engraver's art had reached by then a high degree of perfection, while in one of them occurs an instance of impaling (by dimidiation in this case), showing that before the year 1300 heraldry had passed out of its elementary stage in Norway. By way of comparison it may be mentioned that the earliest example of an impaled coat known among Scottish seals is that of Isabella Randolph appended to a charter of 1352. In this Norse collection numerous other instances of impaling and a few of quartering occur during the 14th century; while the emblems employed include most of those symbols which man has at various times devised to prove himself a gentleman. It is superfluous to point out how inconsistent all this is with the "peasant-noble" theory.

Orkney seals are naturally rare in this collection, since the public documents (and still more the private) connected with the islands, were kept there and subsequently destroyed. Besides, there is nothing in the text to indicate whether or not in some cases the armsbearers were Orkneymen. There are certainly, however, a few examples. In a mutilated condition the arms of

Sigurd of Paplay (1369) and Angus of Kirkness (1426, and therefore not yet included in this collection) are extant, while the Halcro arms from a tombstone, dated 1545, are recorded in Mr. Norton-Smith's "Orkney Armorials." Three at least of the 13th century examples come from Shetland; all in the year 1299. They are the arms of Erik Unge, Gunni of Gnipum, and Erland Alfeitr. It is to be hoped that through time and research still more examples of these very ancient armorials borne by our odal ancestors may come to light.

When we remember the change of nationality, the impoverishment of the old landowners and redistribution of the land, the destruction of records, and the long lapse of time, it is not very surprising that family estates, traditions, and arms, should have been lost and forgotten; but what is less easy to understand is the utter disappearance of the buildings which once housed these gæðingar and nobiles. Some remains of the House of Halcro are, or till lately were, to be seen; the tumbled stones of Kolbein Hruga's castle still appear through the green mound on Veira; and the imposing shell of Noltland Castle dates from the 15th century; but it is hard to think of another instance. Even the Scotch feudal families, with their castle building traditions—the Craigies, Sinclairs, Irvines—have left no vestige of their early Orkney dwellings. How have all the old houses so completely vanished?

The answer almost certainly must be that the architectural traditions of Norway survived at least as late as the 16th century; probably till near the end of it. The description of a Norse chieftain's house, as collected from various sources by Du Chaillu, gives an impression of spaciousness entirely consistent with the glimpse we get of that luxurious Faroese mansion, but hardly of permanence. The group of large, low buildings, their roof a steep expanse of timber, their

walls wainscotted within (with much curious carving), but without probably innocent of lime; revellers, women, servants, and kitchen all separately housed, was admirably adapted to a hospitable people living in a tempestuous climate and protected by the sea from the constant visits of foraying horsemen which raised the multitude of Border keeps; so that it is *a priori* likely that the type would be retained by the new comers who at various times settled in the islands; especially as it was cheaper. But there is a curious bit of evidence to prove that this is more than a theory. In the "Diploma concerning the ancient Counts of Orkney," drawn up at Kirkwall in 1446, these significant passages occur in accounting for the destruction of old records by the pillaging Lewismen. The records "war consumit be fyre, tint and alienat . . . . throw laik and wanting of ane suir howss or mansion inexpugnable," and again, "throw defalt of ane castell-house in the quhilk the said evidents . . . . myt been sowerlie kepit."

No one whose grievance it has ever been to have to keep in repair a number of Orkney farms will be surprised that the climate and lack of funds have made in time a clean sweep of anything less substantial than "ane suir howss." Doubtless these odallers, as they came down in the world and parted with acre after acre, did what their descendants would do to-day: converted their crumbling mansions first into stables and then into dykes. *Sic transit gloria nobilium,* to make free with a venerable quotation.

J. Storer Clouston.

Note.—Among the odal landowners of over £40 rental enumerated in the last paper, should have been included the Knarstons of Knarston, with £41 in Harray; another instance of a township name. In 1618 the estate sold by the Irelands of Ireland may be

calculated approximately either as £93 or £62 rental, according as the one or the other of two inconsistent statements in the charter be accepted, and the land held by the Cloustons of Clouston, in 1637, as £51. Both these properties lay in Stenness.

SHETLAND NAMES FOR ANIMALS, ETC.

II.

(*Continued from page* 168.)

PLANTS.

Skroita. A grey lichen which dyes *moorit* (a rich red brown).

Smora. Clover.

Grice-mooriks. Roots of silver-weed.

Tang. Seaweed.

Ekkrabung. Oat grass.

Seggs. Sedges, yellow iris.

Ervie. Chickweed.

Blackin-girse. Queen of the meadow. Its root is named *black-ert* and is used for a black dye.

Blue-lit. Indigo.

Bullwand. Bullrush.

Burra. A coarse rush that grows near the sea.

Lubba. Heath rush.

Kokkaloorie. Daisy.

Drew. Common grass wrack.

Füsti-baa. Puff ball, "deil's snuff-box," fungus.

Floss. Soft rush.

Gaa-girse. Water plant used as a medicine for diseases of the gall.

Kattiklures. Bird's-foot trefoil.

Korkie. A lichen. *Korkalit* dye, yellowish red, taken from *Korkie*.

Kranzie. Coralline.

Lukie-minnie's oo. Cotton grass, "witchs' wool."

Lukie-lines. Seaweed, long thin cords like fishing lines. *Lukie*, a witch.

Marlak. Sea plant, *zostera marina*, according to Edmondston's Glossary.

Meldy-girse. Sandwort, *spergula arvensis*.

Mooie. Green seaweed which cattle love.

Treefauld. Bogbean, marsh trefoil.

Sea-ware. Driftweed.

Whigga. Couch grass.

Yallow-girse. A willow herb from which a yellow dye is obtained.

Gloy. Straw.

Pepper-girse. Wild thyme.

Rundgie. Wild mustard.

Hinniewirr. Dulse.

Tangie-mittens, also pysart. Sponge.

Soorik. Sorrel.

Bark. *Potintilla tormintilla.*

Eklegirse. Butterwort.

Trulyan-kairds. Witch's wool cards. Spignel. Balder's plant. The leaves are like the teeth of wool cards.

Bent. Mat-grass.

FISH, ETC.

Brismak. Small tusk or torske.

*Sillak and harbin. Quite young saithe; coal-fish.

*Piltak. Coal-fish, 1st year.

*Kuthin. ,, 2nd year.

*Drulyan. ,, near maturity.

*Skoorie. ,, full grown.

Awmuks. Like a small cuttlefish. There are various sorts found by the shores and are named after the fish they resemble somewhat, such as *ling-awmuk, skate-awmuk.*

Berguyltik. Black goby.

Dawfish. Small dogfish.

Fogrie. Mackerel.

Laiger, or Baldin. Halibut.

Brigdie and Hoe-midder. Basking shark. *Brigdie* from *brugdin*, "lying brugdin idda sun." *Hoe*, dogfish, *hoe-midder*, dogfish mother.

Giddak. Sand eel.

Greenbonn. Blenny.

Stanebiter. Catfish.

Springers. Trout.

Haikla. A large fat silvery fish; accompanies the herring shoals, and is often caught with herring, Mr. Petrie tells me.

Hoe. Dog fish. The fishermen's hated foe.

Hoeverie. Blue shark.

Mill-fish. Turbut. Shaped like a mill stone.

Priggatroot. Stickleback.

Ridwaur codlin. Cod which live among weed of reddish hue known as red-waur. Cod, like saithes, was a "stand-by" for the fish pot.

Leur. Like a coal-fish but of a more inferior flavour.

Stablin cod. A fat cod.

Stukie. A young thick cod.

Ruggie. A small "little-wirt" cod.

Skeetak. Cuttlefish.

Skudra. Ling.

Swaarfish. Spotted blenny, according to Edmondston's Glossary.

Marool. Plucker.

* Young Coal-fish formed a very great proportion of the food of the people in olden times.

SEALS AND OTHER SEA-CREATURES.

Brimmald. Old female seal.
Burd. Unweaned baby-seal.
Half-fish. Seal, *phoca barbata*, according to Edmondston's Glossary.
Horeng seal. Any seal.
Tang-fish. Seal that basks on seaweed.
Neesak and Pellak. Porpoise.
Ca'an whaul. Bottlenose whale.
Chaffer. Small round-lipped whale.
Finner. Large whale.
Dratsie. Otter, from *dratsin*, his peculiar walk, "he gengs dratsin."
Crusfisuk. Starfish.
Marfloo. Water-louse.
Piper. Sea urchin.
Skulp. Jellyfish.
Kullyak. A bivalve shellfish.
Grottiebukie. A small delicate whilk-shaped shell said to resemble the cowrie. It was considered very lucky to find a grottiebukie.
Koofish. Shellfish, *Venous*, according to Edmondston's Glossary.
Spoot. Razor-fish.
Kroklins. Small mussels.
Smirslin. Shellfish.
Ügs. A deep-sea shellfish.
Padle. Sea anemone.
Rooder. Barnacle on ships or wood.
K'nop'tangl. Barnacle inshore, or attached to seaweed.

MISCELLANEOUS.

Turdeill. Large beetle.
Warbak. Insect, breeds in skin of cattle.
Matilot. Any fly.
Storey. Leather jacket, caterpillar of "daddy longlegs."
Sklater. Woodlouse.
Forkitail. Earwig.
Hornclok. Beetle.
Kraw's siller. Mica.
Clemmel. Soap-stone.
Gaa. Sundog.
Gil. A mock sun.

THE END.

JESSIE M. E. SAXBY.

A LIST OF BOOKS AND PAMPHLETS RELATING TO THE NORTH OF SCOTLAND, WITH SPECIAL REFERENCE TO CAITHNESS AND SUTHERLAND.

I.

IN this list of books and pamphlets relating to the North of Scotland I have noted only the more important works, with special reference to Caithness and Sutherland. For works on Orkney and Shetland see Mr. J. W. Cursiter's "List of Books and Pamphlets relating to Orkney and Shetland, Kirkwall, 1894," and for a detailed list of Caithness books and pamphlets see "A Bibliography of Caithness," by the writer, Wick and Glasgow, 1909.

The earliest references to the North of Scotland to be found in literature are those of the Greek and Roman geographers. Diodorus Siculus, 53 B.C., is the first author to name any part of Scotland. His "Cape Orcas" has been generally accepted as Dunnet Head. Ptolmey of Alexandria, A.D. 140, compiled a geography of the then known world. The northern place-names given are "Nabarus," river Naver; "Tarvedum or Orkas," probably Holborn Head and Dunnet Head; "Virvedum" indicates Duncansby Head, and "Verubium" either the Red Head of Stroma or Noss Head; "Ila" the river of Helmsdale, and "Lugr" the place of the tribe identified as Loth. Pomponius Mela refers to the Orkneys, A.D. 45; Pliny, A.D. 77; Juvenal, A.D. 84; and Tacitus, A.D. 97. Ambrosius Merlin, a writer of the 5th century, makes mention of the inhabitants of Caithness in A.D. 74. In a curious geographical fragment "De Situ Albaniæ," attributed

to Andrew, Bishop of Caithness, 1165, the writer refers to the divisions of Caithness north and south of the Ord. In the early Celtic literature references to the northern province are very meagre. There are the general references of the Columban Missionaries of the Sixth Century. In the pages of Adamnan, the biographer of Columba, and of Dicuil, mention is made of the conversion of the Orkneys. This may be inferred to include Sutherland and Caithness. As early as the middle of the 9th century the northern counties figure in the sagas. Wick is first mentioned in 1140. For several centuries thereafter the Norse is the principal source of history. Early in the 17th century William Lithgow appears in these northern parts as a traveller. He is followed by others such as Tucker, Franck, and Brand. Pennant, Pococke, Forbes, Defoe, Hall, and others bring the narrative of their journeyings nearer our own time. To some of these strangers within our gates we are indebted for interesting sidelights on the people and places they visited.

A Gossip on a Sutherland Hill-Side, by G. H. K.[ingsley]. *Vacation Tourists,* 1861.

Account of the Clan Iver. *Aberdeen,* 1871.

Notes on the Family Histories of the M'Ivers and Iverachs.

Account of the Danes and Norwegians in England, Scotland and Ireland. J. J. A. Worsaae, F.S.A. *London,* 1852.

Allan, G. H. From London to John O'Groats. *Paisley,* 1905.

Allan, J. Romilly, F.S.A.Scot. Archæological Survey and Descriptive List of the Early Christian Monuments of Scotland. Plates and Illustrations. *Edinburgh,* 1903.

Part II. contains the interesting illustrated account of the Monuments in the Northern Counties.

ANDERSON, JOSEPH, LL.D. SCOTLAND IN EARLY CHRISTIAN TIMES. Rhind Lectures 1879-1880. Two Vols. *Edinburgh,* 1881.

—— SCOTLAND IN PAGAN TIMES, THE IRON AGE. *Edinburgh,* 1883.

—— SCOTLAND IN PAGAN TIMES, THE BRONZE AND STONE AGE. *Edinburgh,* 1886.

—— THE EARLY CHRISTIAN MONUMENTS OF SCOTLAND. *Edinburgh,* 1903.

—— THE ORKNEYINGA SAGA. Edited with Introduction. *Edinburgh,* 1873.

—— REPORT ON THE ANCIENT REMAINS OF CAITHNESS. *London,* 1865.

—— SEE ARTICLES ON CAITHNESS CAIRNS, Etc., in PROCEEDINGS OF SOCIETY OF ANTIQUARIES OF SCOTLAND, Vols. VI. and VII.

—— ANTIQUITIES: See "THE COUNTY OF CAITHNESS." *Wick,* 1907.

ANDERSON, W. THE SCOTTISH NATION. Biography, Family History and Literature of the People of Scotland. Three Vols. *Edinburgh,* 1860-3, 1868.

ANCIENT HISTORY OF ORKNEY, CAITHNESS, AND THE NORTH, BY THORMODUS TORFÆUS. Translated with copious notes by Rev. Alex. Pope, Minister of Reay. 288 pp. Peter Reid. *Wick,* 1866.

Both on account of its history and the matter it contains, this is one of the most interesting books relating to the North of Scotland. The original work, which is the most authentic record of ancient Northern History, was supplemented with careful notes by the translator. It was prepared for the press in 1780, but owing to Mr. Pope's death in 1782 its publication was delayed. After a lapse of 60 years the MS. was printed, in instalments, the successive chapters appearing in the John O'Groat Journal. When nearly completed the transcriber died, and the remainder of the copy, along with a biographical sketch of the Author, written by the Rev. D.

Sage, Resolis, went amissing. Publication was again delayed in hope of finding the lost copy, but without success. The sheets already in type were bound together and issued in 1866. The long lost original MS. was discovered by the writer in 1905, in a London book catalogue, and purchased on behalf of the Wick Free Library, where it now lies.

ANNALS OF THE CALEDONIANS, PICTS AND SCOTS. Jos. Ritson. Two Vols. *Edinburgh,* 1828.

ANTHROPOLOGICAL SOCIETY REMAINS. Vols. I.-II. *London,* 1865.

Contains several articles dealing with ancient Caithness Remains.

ANTIQUARIES OF SCOTLAND: Proceedings of Society from 1851 to present date. Forty vols. *Edinburgh,* v.d.

See index for list of numerous articles on the antiquities of the North of Scotland.

ARCHÆOLOGIA SCOTICA: TRANSACTIONS OF THE SOCIETY OF ANTIQUARIES. Five vols. *Edinburgh,* 1792-1890.

Vol. V. contains special Illustrated article of the Brochs of Caithness.

AULD, REV. ALEX., MINISTERS AND MEN IN THE FAR NORTH. 1st edition, W. Rae, *Wick,* 1868. 2nd edition, *Edinburgh,* 1891.

A valuable representation of bygone religious habits, customs and worthies in Caithness and Sutherland.

BANNATYNE MISCELLANY. Vol. III. *Edinburgh,* 1855.

Contains (1) Two Ancient Records of Caithness; (2) Genealogy of Wm. St. Clair, Earl of Orkney; (3) Testament of Alexander Sutherland, of Dunbeath.

BANTOCK, W. 'ANGLER'S EVENINGS: LOCHS AND RIVERS OF SUTHERLAND. *Manchester,* 1880.

BARRY, REV. GEORGE. HISTORY OF THE ORKNEY ISLANDS. 1st edition, *Edinburgh,* 1805. 2nd edition, *London,* 1808. New edition, *Kirkwall,* 1867.

BEATON, REV. D. ECCLESIASTICAL HISTORY OF CAITHNESS AND ANNALS OF CAITHNESS PARISHES. W. Rae, *Wick*, 1909.

An exhaustive account of the religious life of the Northern Highlands from the earliest times, as well as a detailed history of the various parishes in the County, giving evidence of considerable research.

BENNETT, A., F.L.S. CONTRIBUTIONS TO A FLORA OF CAITHNESS. Scot. Nat. Hist. Society reprints 1892, 1900, 1905.

BERTRAM, J. G. HARVEST OF THE SEA. *London*, 1865. 2nd edition, *Paisley*, 1885.

Gives a good description of the Herring Fishing Industry.

BLACKIE, JOHN STUART, LAYS OF THE HIGHLANDS AND ISLANDS. *London*, 1872. 2nd edition, 1873.

—— THE SCOTTISH HIGHLANDS AND LAND LAWS. A historico-economical inquiry. *London*, 1885.

BRAND, REV. JOHN. BRIEF DESCRIPTION OF ORKNEY, ZETLAND, PIGHTLAND FIRTH AND CAITHNESS, with an account of the journey, people, habits, etc. *Edinburgh*, 1701. A new description, *Edinburgh*, 1703. Reprinted, *Edinburgh*, 1883.

Brand was one of a deputation of clergymen who visited the North in 1698. His all too brief account of the condition and habits of the people at that time is most interesting. It is valuable as one of the earliest impressions of the Northern tourist.

BREMNER, DAVID. INDUSTRIES OF SCOTLAND. *Edinburgh*, 1869.

Treats on the Pavement and Fishing Industries.

BRERETON, R. M. THE SUTHERLAND ESTATE, 1887.

JOHN MOWAT.

(To be continued.)

ORCADIANA.

II.

Continued from p. 180.

22. 1467. June 3rd, Thingvold, Shetland. Induction of Thomas Williamson. *Named:* Sir Hector Tulloch, Canon of Orkney, Patrick Bege. (D.N. ii., p. 646, O. and S. Records vol. 1, No. 31.

Observe here and in No 24 that the Tulloch family not only had two bishops, but also seven priests connected with Orkney between 1418 and 1467, viz.: John (No. 13), Malise, Andrew, Thomas, Richard, Patrick, and Hector. Alex. Sutherland may be the Archdeacon of Caithness mentioned in the Will of Alex. Sutherland, of Dunbeath. James of St. Clair was probably the eldest son of Earl William, of Orkney.

23. 1494. Akershus (D.N. vi., p. 652). In a register over the deeds enclosed in the archives of Akershus.
Letters about Orkney and Hetland, that they belong to the Crown of Norway.
A special sentence: How the King of Norway shall receive all the income of Orkney until the right heir comes and receives it from the king.

24. Clergy mentioned:—

1430. Malise of Tulloch, archdeacon Zetland, Angus Kirkness being dead.

1439. Andrew Tulloch, archdeacon Orkney. *1445* exchanges for deanery.

1443. Thomas of Tullach, clerk, 1445; dispensation, birth; canonry, Caithness; prebendary, Canisbay.

1448. Andrew Tulloch, dead.

1449. Nicholas Blare, archdeacon Orkney.

1441. Alex. of Sutherland, bastard.

1448. Alex. of Sutherland, of diocese of Caithness, dispensation on account of birth.
1448. John Sutherland, dispensation, birth.
1448. Richard Tulloch, dispensation, birth.
1448. Patrick Tulloch, dispensation, birth.
1448. Francis St. Clair, son of Earl William, dispensation, birth.

25. 1477. February 12th, Andrew the Painter (Pictor), priest and canon of Orkney, is promoted to the See of Orkney. (D.N. xvii., p. 591).

This defines Bishop Andrew, of Orkney, as of the Scottish family "Panter" one of whom c 1550 was Bishop of Ross.

26. 1504. Oddevald (D.N. iii., p. 745). Laurence Sinclair ("Lassæ Sængkær"), burgomaster of Oddevald, is acting as witness.

27. 1508. April 3rd, Oslo (D.N. iii., p. 756). The same "Laffris Sænckeller" is one of those issuing for Christiern II. their *vidisse* of a deed concerning the king's hereditary right upon Norway. His seal is attached, but undecipherable.

28. 1514. July 31, Akershus (D.N. i., p. 751). King Christiern II. notifies to the inhabitants of Orkney that he intends immediately to redeem for the crown of Norway their country which has been pledged to the King of Scotland, and he commands them, according to the old custom, to pay to the Archbishop of Trondhjem the "subsidium pallii" which is due to him from the churches.

29. 1526. September 5th, Lindholm (D.N. xiii., p. 418). Herr Thore Jönssön (of Tre Roser) writes about his messenger to Fru Ingegerd and Dr. Vincentius Lunge. His messenger carried with himself the land-rent of Hetland and Orkney, which was brought to Bergen, but seized by Dr. Vincentius.

Hr. Thore writes to his friend H. Mogens Göye, and requests him to assist him with King Frederic I. and against his competitors.

These two documents Nos. 28 and 29 may explain the resistance after Flodden of Sir William Sinclair of Warsetter and his sons James of Sanday and Edward of Stroholm to the Scottish tacksman—William Lord Sinclair. The Danish king took advantage of the defeat at Flodden to issue the notification, and the collection of rents in 1526 was in pursuance of intended resumption.

ROLAND ST: CLAIR.

THE END.

COMMISSARIOT RECORDS OF ORKNEY.

REGISTER OF INVENTORIES.

III.

Continued from p. 175.

1687 October 6, Kirkwall. Issobell Spence, d. January, 1687. S.—Edward Germistoune in Ireland. C.—James Germistoun in Ireland. N.—John Germistoune in Clestrane. Thomas Halcro.

" October 15, Kirkwall. William Moir in Hourstane, Sandwick, d. June, 1687. S.—Elspeth Brown. Hugh, Margaret, and Mareone, children. C.—Magnus Kirknes in Hourstoune.

" October 19, Kirkwall. Alexander Sinclair in Estaquoy, Harray, d. August, 1687. Patrick Sinclair, youngest son and only executor. N.—George Sinclair in Sandwick.

" November 3, Kirkwall. William Dickson in Howtoun, Orphir, d. November, 1687. S.—Helen Sutherland. Katherine, their daughter, and Magnus Louttit in Howtoun, her husband. C.—Andrew Leask in Myre.

1687 November 20, Kirkwall. Malcom Grott in Ryssay, Walls, d. September, 1684. Thomas, eldest son, Malcom, Elspeth, Christian, Elizabeth and Janet, children. C.—Thomas Johnstoune in Ryssay. N.—John Sandisone in Seatter. Hew, Henrie, and Edward Mowat, Patrick Mudie, Gilbert Mowat in Flotta, William Mowat in Pharay.

„ November 12, Kirkwall. Jonet Young, d. March, 1687, relict of deceased Nicoll Tayleor in Ryssay. Elspeth Tayleor, only executor, spouse of Thomas Johnstoun in Ryssay. C.—Thomas Grott in Ryssay.

1688 January 24, Kirkwall. Elizabeth Cromertie in Smithibankis, South Ronaldshay, d. July, 1687. David Sutherland, now of Windbreck, her oy and only executor. Disposition by deceased to Elspeth Sutherland, relict of Bernard Stewart, daughter of deceased, on January 10, 1683. C.—Thomas Brown, N.P., Kirkwall.

[David Sutherland married February 2, 1688, Margaret, daughter of Mitchell Rendall of Breck; she died 1692. He married second Jean Baikie, sister of Hugh Baikie of Burness, in 1693. Brown's *Diary*.]

„ January 24, Kirkwall. Ninian Smith in Ness, St. Androis, d. October, 168—. S.—Margaret Sinclair. C.—William Foubister in Ness.

No. 6.

„ November 15, Kirkwall. Jannet Thompsone, d. November, 1687. S.—John Hay in Gorne, Sound, Schappinshay. Robert Hay, youngest son and only executor. C.—John Mansone in Burrustoune, Shappinshay. N.—Mitchell Rendall of Breckis.

„ November 30, Kirkwall. Hugh Kirknes in Kirknes, Sandwick, d. May, 1688. Robert Halcro of Houtoune, creditor and executor, by heritable bond, November 11, 1674. C.—William Spence, N.P., Kirkwall. N.—John Irving in Gorne.

1688 December 17, Kirkwall. John Scart, in Settiskairth, Firth, d. July, 1688. S.—Elspeth Spence. Margaret and Hallow, daughters. C.—Adam Scarth in Settiscairth. N.—William Kenidey in Rousay. George Richane of Linkletter, John Flett in Redland, William (*sic*) and Hallow Scairth, executors to defunct.

" December 18, Kirkwall. Elspeth Spence, d. November, 1688. S.—David Boog in Work, St. Ola. Magnus, Henrie, and Kathreine Jonstoun, children [by a former marriage] of the deceased. C.—Robert Sinclair, millner, Kirkwall. N.—Patrick Coapland in Holme.

1689 January 25, Kirkwall. Elizabeth Moir, d. December, 1688. S.—William Jonstoun in Northtoun, Birzay, only executor dative. C.—William Sabistoune, shoemaker, Kirkwall. N.—Elspeth Traill, relict of George Liddell of Hammer.

[George Liddel died October, 27, 1681. Brown's *Diary*.]

No. 7.

" January 21, Kirkwall. Nicolla Traill, d. July [23. Brown's *Diary*], 1688. S.—David Covingtrie, merchant, Kirkwall. John, Thomas, and Jeane, children. C.—George Traill of Quendaill, provost of Kirkwall. N.—Kathreine Watson and her husband, Mr. William Dalgarno, minister of Walls. Kathreine Smith, relict of Mr. David Kennedie of How, and their daughter Kaitreine.

" March 19, Kirkwall. John Trochane in Anderswick, Stenhouse, d. December, 1688. S.—Issobell Heddell. Harie, Hellen, Effie, and Jannet Trochan, children. C.—William Vailzian in Meiklequoy, Stenhouse. N.—Thomas Cursitter in Firth. Thomas Beatoune in Ireland.

" January 29, Kirkwall. Adam Leask, in Cloustane, Stenhouse, and Jannet Hervie, spouses, d. January, 1689.

John, James, George, and Marie Leask, children, and John Allane in Cloustane, husband of the said Marie. C.—John Knarstoune in Germistoune. N.—James Vailzian in Bigswall. Nicoll Cloustane in Cloustane.

1689 January 30, Kirkwall. Mr. James Wallace, minister, Kirkwall, d. September [18, Brown's *Diary*], 1688. James Wallace, eldest son, Issobell Wallace, sister of defunct, Andrew Wallace, his son. C.—Mr. Thomas Foullertoune, preacher. N.—Marie Corstane, relict of John Coapland in Wydfoord. James Scollay in Lopness. James Tait in Quoybankis and his father Magnus Tait. Kathreine Higgins, eldest daughter of deceased, Mr. John Higgins, minister of St. Androis and Deirnes.

„ February 8, Kirkwall. James Spence in Rerwick, St. Androis, d. December, 1688. S.—Kathreine Mansone. Marjorie, daughter of the deceased by first marriage, and James Foubister, her husband. C.—Gilbert Measone, gunnsmith burgess of Kirkwall.

„ February 21, Kirkwall. James Foubister in [Fo]ubister, St. Androis, d. January, 1689. S.—Elspeth Linay. Jon their only son. C.—James Linay, couper in Kirkwall. N.—James Linay in Horsack. Andrew Foubister in Foubister. Niccoll Garioch in Barnadaill.

„ February 26th, Kirkwall. Anna Grottsitter, d. December, 1688. S.—Ninian Peatrie in Ego in Yinstay, St. Androis. John, William, and Jannet, children. C.—John Tailzeor, merchant burgess, Kirkwall. N.—Magnus Baikie in Whytclett. Francis Craigie in Grottsitter.

[„] Margaret Spence, d. 1687. S.—William [Cobane] in Grimbuster, Firth. Kathrein Cobane her daughter, Magnus Spence, her uncle, as tutor. N.—Andrew Gadie, officer. Anna Kennedie, Kirkwall. Arthur Murray. George Richane of Linkletter.

NOTE.—Among the Registers are the following loose papers:—

1. Inventory of the household effects of John Murray, Commissary of Orkney, given up by Kethrine Graham, his widow, 1 June, 1671.

2. Mutual Disposition by John Thomson in Vailzie and Janet Cutt, his spouse, of their whole goods to the survivor. No date. Written for them by Mr. James Heart; witnesses, Patrick Balfour of Tuquoy, and Thomas Heart, lawful elder son of James.

3. Charge for £666 13s. 4d. received for fraught from Richert Murray in March 1664, and discharge. In this paper occurs:-- "I went to Norroway in the accompt of Oversanday," to whom David Halcro was factor.

4. Mutual Disposition between James Sutherland, *alias* Langskaill in Greinwall, and Margaret Allan, his spouse, of their moveables to the survivor in liferent, and to Barbara Sutherland, their only lawful daughter, in fee. Dated at Greinwall, 10th January, 1674; witnesses, James Sinclair of Saba, and Edward Sinclair, servitor to Robert Erskyne, notary; also Robert and David Sinclair, lawful sons to James Sinclair, merchant in Kirkwall.

Extracted by A. W. JOHNSTON.

THE END.

OBITUARY.

We regret to have to announce the death of the following subscriber and others:—

Mrs. Sutherland-Græme, of Græmeshall.—Margaret Isabel, youngest daughter of the late Rev. John Mason Neale, D.D., the hymnologist, and Warden of Sackville College, East Grinstead and his wife, a daughter of the Rev. Thomas Webster, and aunt of the present Lord Alverstone: married January, 1874, Alexander Malcolm Sutherland-Græme, of Græmeshall, died August 9th, 1909, at St. Leonards-on-Sea, Sussex. She was predeceased by her husband, who died last year (see *Miscellany*, Vol. I., p. 233), and is survived by four sons and a daughter.

Mrs. Irvine Fortescue, of Kingcausie and Swanbister.—Anne Irvine, daughter of Patrick Syme, of Dollar, and granddaughter of Lord Balmuto (Claud Boswell, of Balmuto), and his wife, Annie Irvine, of Kingcausie, descended from the family of Irvine of Drum; married, August 31, 1848, Archer Irvine Fortescue, of Kingcausie, Kincardineshire, and Swanbister, Orkney, who predeceased her in 1907 (see *Miscellany*, Vol. I., p. 107), died at Kingcausie, August 28, 1909, and is survived by two sons and four daughters.

Charles Lennie.—Original subscriber. Died at the Scalloway Hotel, Shetland, June 27, 1909, aged 49 years. Born, 1860, in Orphir, Orkney, son of the late Magnus Lennie, Roadside Cottage, Orphir, and his wife Margaret Sands, daughter of Thomas Halcro, Evie, Swanbister, went to America at the age of 23, returning to Kirkwall five years after, where he remained five years until he took the Scalloway Hotel, seventeen years ago. Member of the Shetland County Council. He was buried in Orphir, and is survived by his widow, *née* Anderina Bews, two sons, and two daughters.

NOTES ON BOOKS.

The Scottish Historical Review for July has, besides Reviews, Notes and Queries, the following articles:—On the So-called Portrait of George Buchanan, by Titian, which turns out to be a copy of a portrait of President Jeannin, finance minister of Henry IV., 1540-1623. Scotland in the Eighteenth Century, by Professor Hume Brown, in which the leading characteristic is the predominance of secular over religious and ecclesiastical interests; commerce and the modern spirit, that were the most formidable obstacles to the restoration of the Stewarts. In the words of Professor Masson, the latter half of the eighteenth century was for Scotland "the period of her most energetic, peculiar, and most various life." An Elegy and a Ballad on Colonel Gardner and Lord Lovat. A Scot in France in 1751 (William Cunninghame, of the family of Enterkine), by A. Francis Steuart. Ecclesiastical Persecution in the Seventeenth Century (1662-72). Chronicle of Lanercost (continued). In the reviews it is mentioned that the "Viking Club Records multiply with a profuseness betokening high vitality."

The Antiquary for July, August and September includes, among other articles, Aldingham Mote in Furness, by Professor W. G. Collingwood, in which he points out that this and similar mote-hills in N. Lancs. are fortified places, possibly of Anglo-Saxon origin, and not Norse moots. Vikings visited the place, and a descendant of a Norse settler, Ernulf, held it in the time of Doomsday. There is an interesting paper on prerogative mills in Furness, and seigniorial mills in Canada, from which it appears that 150 years ago no inhabitant of the parish could lawfully consume any flour not ground in one of the four prerogative mills. Similar customs in France and French Canada are dealt with, but the Scottish mill rights are not noticed. The Editor states that "the Viking Club, like an active volcano, is in constant eruption," in turning out publications.

Stromness for Health and Pleasure is the title of the official guide of the Town Council, printed by Wm. Rendall, Stromness, and issued gratis. It is well illustrated with photographic reproductions, and graphically describes the environs, including Kirkwall, the principal antiquities and Scott's country. A quiet, restful or busy holiday may be spent in this quaint town, with all the luxuries of modern comforts as regards hotels, electric light, etc. And on a rainy day, or if lazy, one may fish out of the house window, as the dwellings are built at the water's edge.

York in English History, by J. L. Brockbank, B.A., and W. M. Holmes, illustrated, and published by A. Brown and Sons, Ltd., of London, Hull, and York, gives an interesting account of the city from the Stone Age downwards. The settlement at Eburach of the Celts; the Eburacum (the second Rome) of the Romans; Eoferwick, capital of the Angles, c. 600; in the eighth century renowned as a centre of learning and religious life; the Jorvik of the Danish Vikings in the ninth century. Its

Danish occupation and antiquities are of particular interest to our readers, especially the place-names and dialect, which are full of the Norse element. The battle of Stamford Bridge recalls the Orkney Earls Paul and Erland, who accompanied King Harald, and the battle of the Standard introduces us to the Bishop of Orkney, Ralph II., who, in a stirring oration to the English army before the battle, referred to the Scots as "drunkards and madmen, they come flocking into our country." The book is well written, concise, and full of excellent illustrations, but has no index.

The Scots' Peerage, edited by Sir James Balfour Paul, Vol. VI., contains articles of special interest to Orkney and Shetland. Under Graham, Duke of Montrose, we find that the Inchbraikie family is descended from the first Earl of Montrose, and his grandson was Bishop of Orkney, and the ancestor of many people there. Douglas, Earl of Morton, the twelfth Earl, who had a grant of the earldom, revenues and lands of Orkney and Zetland, represented Kirkwall in the last Scottish Parliament, and supported the Union; he afterwards represented Orkney and Shetland in Parliament until 1730, when he succeeded to the Earldom. James XIII., Earl of Morton, sold the Earldom of Orkney and Shetland to Sir Lawrence Dundas, the ancestor of the Marquis of Zetland. The genealogies of the Sinclair, Stewart, and Hamilton Earls of Orkney are also given.

The Cult of the Circle-Builders, by Edward Milles Nelson (London, Robert Atkinson, Ltd., 1909, price 2s. 6d. net), is an enlarged edition of a former work, *On British Stone Circles*, which has already been noticed (*Miscellany*, Vol. I., p. 80), and deals with Hestinsgarth in Shetland, Broigar, Standing Stones of Stenness, and Maeshow in Orkney.

The History of Pembrokeshire, by the Rev. James Phillips. London: Elliot Stock, 1909, 12s. 6d. net, pp. vi., 592, contains much of interest to Norse students, and deals with events in which the Orkney Vikings were mixed up. Pembrokeshire, with its creeks and seaboard offered special advantages for the Viking colonists, and we consequently find its topography largely influenced thereby. The first Scandinavian invasion is supposed to have taken place as early as 795, as related in *Brut-y-Tywysogion*. That the first Vikings were pagans is assumed from the place-names, Freystrop—*Freya's Þorp*, and Asgard. There are also inland farm names of Norse origin, showing that they came to stop as farmers as well as creekers. Saxon, and even old Welsh names gave place to Norse names, showing the great and lasting influence effected. The Norse place-names in Gower, Glamorganshire, have been exhaustively dealt with by Mr. A. Moffat in the *Saga-Book*, Vol. II., p. 95. Our old friends, Lodbrok and Kari, the head-spinner, crop up here, the latter at his old game. The English invasion of Ireland, in 1171, being "primarily a Pembrokeshire business," is fully discussed, in which the Vikings play an important part. This date will recall

our Sveinn of Gairsey, and his broadcloth cruise to Dublin, in which he returned with English spoils, wines, etc., to help his feasts in Gairsey, and his last outing to the same capital, where he was treacherously ambushed, and his final account squared up.

The index is exceedingly poor, many surnames and place-names are conspicuous by their absence, including Lodbrok and numerous references to Danes and Vikings, which can only be found by searching.

The book treats of the history of the County, from the Roman Conquest down to the Revolution and Evangelical Revival in 1790, the author having died before he had begun his chapters on the nineteenth century. The work does great credit to the publisher, and to J. and M. Phillips, under whose direction it has been brought out, and will undoubtedly run into further editions, in which it would be a great advantage if fuller references and a good index are included.

Surnames of the United Kingdom, a concise etymological dictionary, by Henry Harrison, author of "The Place-Names of the Liverpool district," published by the Eaton Press, 190, Ebury Street, London, S.W., at 1s. per part. Parts 1—10 of Vol. I., *A—Goodacre,* and Part 1 of Vol. II., *Maas—Maudsley,* have been issued, 1907-9. The Introduction will be issued when the work is completed. Through the courtesy of the author we are able to intimate that names omitted in these parts will be included in a supplement, and this will contain a number of Orkney names which we do not find in the parts before us, *e.g.*, Baikie, Clouston, Cursiter, Foubister, Folsetter, Cumloquoy, etc., etc. The etymology of these and other names derived from place-names in Orkney and Shetland will be a stiff job, and we would advise the assistance of Dr. Jakobsen, who is at present making a scientific study of the subject. There is also the curious patronymic Hoseason, which is a form of Aassieson or Oswaldsson, and undoubtedly other patronymics have got transformed into Scotch models, *e.g.*, Johnston may have been Johnson. A number of Orkney names have been in recent times deliberately changed, such as Meal into Melville. In the dictionary *Flett* is given as English, "perhaps a weak form of Fleet; but note dialectal English *flett,* a scolding (Old English, *flit,* strife); also O. E. *flett,* a hall." Are there any people of this name who do not come from Orkney? and, if not, what is the derivation of the name? There is the Old Norse word *flet,* a set of rooms, a house. Is there a place called *Flet* in Orkney? In the *Saga* we have *Thorkell flatr* or *flettir,* which Dasent translates, flat or flayer. We have the Shetland place-name *Flet,* which Jackobsen derives from O.N. *flötr,* a strip of arable or grass-land. There is one curious instance given in the dictionary of how a name gets changed, viz., MacCorquodale, which was originally MacThorketill, son of Thor's kettle. Similarity of spelling of names is no indication of similarity of origin, *e.g.*, the surname *Arkle,* which is derived from O. N. *Arketill,* eagle kettle or sacrificial cauldron, may not be the same as the Arkle, the mountain

in Sutherland, while it is possible that some names may be taken from the mountain, and have no connection with the other name. The author is assisted by Gyða Pulling, of Queen's College, London, and the Celtic names have been revised by Dr. K. Mayer, in parts I.—III., and the remainder by Dr. P. M. Joyce, LL.D., of Dublin. When the book is completed it will form an indispensable work of reference, besides providing useful notes for the genealogist bearing on family history. It is well printed and arranged, and carefully edited.

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Abbreviations:—O, Orkney; S, Shetland; C, Caithness; Sd, Sutherland.

For names of ships and shipwrecks, see under *Ships*.

Genealogies are indexed under the surname and locality of the family.

The Genealogy must be referred to for persons bearing the family surname, but other surnames are indexed.

Place-names used as designations and domiciles are not indexed.

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ERRATA.

147, l. 23, for *Eramus* read *Erasmus.*
177, l. 3, for *etrothed* read *betrothed.*